WILLIAM PENN
And the
QUAKERS
EITHER
Impostors, or *Apostates*,
Which they please:
Proved from their avowed Principles, and contrary Practices.

——— *Ineſt ſua gratia parvis.*

2 Tim. 3. 8, 9.

Now as Jannes and Jambres withſtood Moſes, ſo do theſe alſo reſiſt the truth: men of corrupt minds, reprobate concerning the faith. But they ſhall proceed no further, for their folly ſhall be made manifeſt unto all men, as theirs alſo was.

By *Trepidantium Malleus.*

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Minot Land.

TO THE
Humourſom READERS.

My Brethren,

IN this quarrelſome Age, wherein little that is written can pleaſe all, or moſt, I muſt expect to fall under the Cenſure of not a few. Perhaps in an angry fit, you will be ready to Object;

Is there not enough, and more then enough in this ſcribling Age, written againſt this People already? I Anſwer,

There is too much, and yet too little: Many trouble the world with long vagaries about things leſs material; or their more weighty things are not expreſs'd in ſo few words, nor their arguments managed with that conciſeneſs as could be wiſh'd.

He is the beſt Soldier, who attacking an Enemy, runs on him and ſtabs him to the heart; whether I have ſo ſtab'd Quakeriſm *to the heart, if you will be ſober, be you judges, or the Quakers either, who have any intervals from their Deliriums.*

Two things are often enquired about Books, How large they be? And what they coſt? If they be too large, or coſt too much, Men either neglect them, or read them with a running eye; but if ſhort, and of little coſt, not only their Money, but (that which is more precious to Studious men) their time is well ſaved.

Here is a little Book, and of ſmall price, and things not written of by others. Some may ask,

What ſhould induce you to this work?

A. *I have ſought for* William Penn *many years, and coming as a ſtranger to* London, *have here found him; and I think the Queries ſent to him are unexceptionable and unanſwerable; and I have*

have more reasons than one to think William Penn *is of the same Opinion; for this I appeal from his mouth to his conscience, if he hath any; he may say as* Ahab *to the Prophet,* Hast thou found me, O mine enemy! 1 *Kings* 21. 20.

It may be you will say, You are too hot. A. *Perhaps you are too cold; read the after-account of the Man before you are so waspish and quick. If you say, I like not this Dispute; then let it alone, and leave it to them that do: If the Bookseller have been deceived by me, it is pity you should be so by him.* Look well to your Pockets, *and be sure you throw not away your Money for nothing, especially when good Money is as scarce as good Subjects.*

Many Writers get others to recommend their Books to the world; but I care not to trouble any such; for they overvalue their Freinds, and so their Writings: I will therefore do it my self. In short, I tell you I am a quick writer

of ſudden flights. Yet if you will have my opinion, I think it is not jejunely done, nor to be reckoned among the meaneſt Books againſt this People. However I have pleaſed my ſelf, and that is ſomething, and many an honeſt man too (*I doubt not*) *and that is more. But if I* pleaſe not you, *I care not, and ſo till you and I be in a better humour,*

Farewell.

QUE-

QUESTIONS SENT TO William Penn.

Question 1.

WHether He, or any of them will, or dare ſtand forth, and ſay, I deſire no Pardon from a Holy God, for any Imperfection in Thought, in Word, or in Action, in the cloſe of a Day, of a Week, of a Month, of a Year, ſince his or their imaginary perfect ſinleſs State?

I intreat them into whoſe hands this Book ſhall fall, to take notice, That I kept no Copy of my Queries to him, not intending them for open view, much leſs

for the Preſs; I dare not therefore pre-
tend ſtrict exactneſs to words, but ſenſe
and for this I dare challenge him to de-
ny it.

Now if they are as Perfect as *Adam* was before he Fell, as ſome have ſaid, I ſay, he then needed no Pardon; if they be as Holy, as ſome have blaſphemouſly ſaid, as God himſelf, I ſay, God need not Pardon himſelf.

Perfection in Scripture is ſometimes put in oppoſition to Hypocriſy. So all the Saints are Perfect; God ſo loveth Holineſs, that he calls the leaſt degrees of Holineſs by this honourable name Perfection, to encourage men in the thoughts of their preſent acceptance with him, and to let them know the unſhaken foundation is now laid.

So *Noah*, *Abraham*, *Job*, and others, are ſaid to be Perfect, that is, no Hypocrites, but Sincere ones. Yet they were guilty of great and viſible Sins, and made Confeſſions of them to God in this their perfect State.

The inſtance of *Aſa* is moſt pregnant; it is ſaid of him, That he put the Prophet in Priſon who Prophecied to him in the Name of the Lord; that he was

wroth

wroth with him; very great sins sure, and of a deep die, and one would think inconsistent with true Grace: When he was pained in his Feet he sought not to the Lord, but to the Physician; one would think he could be no Good Man; yes, says the Holy Ghost, He was no formal Hypocritical Man, he was good in the bottom; and how is this expres'd, 1 *Kings* 15. 14. *Nevertheless the heart of Asa was perfect with the Lord his God all his days.* What is that? Without Sin? Then the sense is this, *Asa* committed very great sins, nevertheless he sinned not all his days.

Sometimes perfection is put in opposition to imperfection. This distinction is clear in the words of *Paul*, 3 *Phillip.* 13, 14. *Not as if I had attain'd, or were already perfect; I press on: as many as are perfect be thus minded.* In the first place he speaks of Perfection in opposition to Imperfection; *I have not attained it*, says he (if he had not, by the way, we have mad men running up and down among us that say, they have; but without the breach of Charity I dare be bold to assert, the Perfection they have attained to, is a perfection of Stupidity and Obduration); but saith *Paul*, *I press forward*; I have perfe-

ction in my Eye, tho not in my Heart; *as many as be perfect* (that is, sincere, upright) *be thus minded.* For they that in the former sense are perfect, cannot be said not to have attained it, or to press after it. *Job* says of himself, of whom God gave this testimony, *There was none like him in all the earth; a perfect man*, that is, a sanctified man, 1 *Job* 1. *If I should say I were perfect, that would prove me perverse*; say it! no he detests it in the next words, *I perfect* (for those words are only found in the Original) *I would not know my own soul*, 9 *Job* 20, 21. *Who can say his heart is clean?* says *Solomon*; Yes, A *Pharisee*, a *Papist*, and a *Quaker*.

The Doctrine of Perfection, or a Sinless State, began among the *Pharisees*, who thought mental sins nothing; therefore Christ reproves them, convinceth them, that a Wrathful thought is Murther, an Unchast thought Adultery, a Covetous thought Theft; for these are contrary to the Divine Law, and stain the Heart of Man. The greatest wickedness that ever was acted by the most Profligate man in the world, was at first but a Thought, and his greatest sin virtually therein. The greatest Oak was once no bigger than an Acorn;

Acorn; the Fire that Burnt *London* but a Spark.

I trouble not the Reader with the usual distinctions among the Learned, of a Perfection of Parts, and a Perfection of Degrees. Not that I think them unuseful, but not so intelligible to all Capacities.

He sinneth in his highest acts of Love to God, that cannot say, I love God so well it is not my duty to love him more; neither have I reason to bewail the want of it. So I might enlarge about Time, Prayer, *&c.*

Now as this Doctrine began among the Hypocritical Hereticks in the Church of the *Jews*, so it was taken up by such in the Church of *Rome*, and carried on by such in the Protestant Church: I affirm, and am able to prove it, The Quakers borrowed their Expositions and Arguments out of Popish Authors. Let any man compare *Kellison* the Jesuit, his *Survey of the New Religion*, and *Barclay's Apologia pro Theologia verè Christiana*, together, and speak his mind in this point.

I could never get any of our Perfectionists (for so I often call them, as detesting them for this worst of Doctrines) to Answer this first Question, They desire no

Pardon

Pardon of God for any Imperfection in the end of a Day —— For fear, I think, God ſhould take them at their word; few of them now pretend to it, or talk ſo much of it, for fear, it may be, they ſhould be laught at, ſo many living and converſing with them, ſee ſo much pride, paſſion, unfair dealing, neglect of all Family and ſecret Duties.

I remember one of *Briſtol*, a Scholar, who tells us in Print, his outward name was *Lawrence Steel* (a Novice lifted up with Pride, and ſo fell into the Condemnation of the Devil) he once ſaid to the Reverend Mr. *Fairclough* of that City, Not that I am Perfect, would I were; yet going on in Diſputing (or rather Prating) he urged that much miſtaken and abuſed place, *He that committeth ſin is of the devil*; then you are ſo, ſaid Mr. *Fairclough* to him, on your own confeſſion, according to the wrong gloſs you give of the words. Inſtead of an argument for an anſwer, he fell into an angry fit, and ſo into angry words.

Question 2.

Whether *George Bishop*, of the City of *Bristol* (a Scholar) writing a Book call'd, *A Looking-Glass for the Times*, was not a most deceitful Writer, though then their grand Champion?

He saith in the Title page, That the Quakers were most like to the ancient Christians, as was proved in the Book, out of *Eusebius*, *Socrates Scholasticus*, *Evagrius*, and *Dorotheus*. Yet in the Folio is so far from such a proof, that he doth not attempt it: But to do him right, he gives a true account out of those Authors; but such a description of Ordination by Laying on of Hands, Singing of Psalms, Swearing against the *Arians*, and all other things, that prove them to be altogether unlike the Quakers, and like us.

It is true by the bie, in a few leaves, he speaks of *Jerom* (and it may be some others) who were against taking of Oaths; which if true, is not material; for I knew one worthy Minister against it, and some private Christians; and would to God this were all the Controversie between

tween us and our Perfectioniſts. Th
Book cur'd me of the temptation which
I confeſs, induc'd me to read it.

Tell me, Was there ever ſuch a chea
ſince Writing or Printing were known i
the world? Did he think we would loo
no further than the Title Page, and tak
his word for all the reſt? One of the
Books for this rare admirable Diſcovery
was ſent to every Doctor in the Univerſit
in my time, which was twenty ſeven yea
ſince, for their Conviction and Edification
If any ſay, the Quakers were like then
for Sufferings; ſo were the Proteſtants
much more in Queen *Mary*'s days, the
Papiſt in Queen *Elizabeth*'s days, the Non-
conformiſts in the Reign of King *Charles* the
Second (that Papiſt in Maſquerade, as he
confeſſed on his Death-bed): No, he pre-
tends likewiſe in Principles and Practice.
Since the Reading of his Book, I could
never think of the Author without great
deteſtation, as the greateſt piece of Falſhood
and Impudence that ever appear'd in the
world.

Yet our Perfectioniſts never teſtified a-
gainſt this man; have call'd me a Perſecu-
tor for thus telling the truth. I could name
other Quakeriſh Writers of Hiſtory, but will
not.

Queſtion

Question 3.

Whether the Quakers, in the time of the violent Proceedings againſt Diſſenters, begun about almoſt Fifteen years ſince, and continued about Five years, leaving the Places of their Publick Worſhip, for fear of Confiſcation of Goods, Impriſonment, or Baniſhment, were not either Notorious Impoſtors, or Notorious Apoſtates, acting on our Principles, after the ſevereſt Cenſure of them?

They have aſſerted in many, many, many of their printed Books, Speakings, and private Conference, That it was unlawful for any to leave the Place of their Publick Worſhip for any Perſecution whatever.

That they were moved by the Holy Spirit, ſent by the Ever-living God, to teſtify to us, in the Name of the Lord, That we were Hypocrites, Carnal Perſons, Lovers of the World more than of God, for not appearing openly. So *Pen* and others: Though we declared we ſo far were from thinking ſuch an open Appearance to (as they phraſe it) bear our Teſtimony to be Duty, that it was Folly.

Either,

Either, say I, when they themselves left their Meetings, (which they generally did all *England* over, where the then Rage was fiery and burning) their Minds were changed about this thing, or not.

If they were not, they were Notorious Apostates, to live in the sinful omission of open Duties so many years, as many did going up and down about their business still, not Conscience, but King *James's* illegal, deceitful Toleration, brought them to those Places again. They observ'd not their own Message from God to us. And if we through ignorance must be damned, they much more for acting against their Light, and that after thousands of Protestations to God and man of the contrary.

If their Minds were changed, (as *Richard Vicarr* confessed privately to me he believed they were) then were they Notorious Impostors, to bring us a Message from the Devil, in the Name of the Lord. Then have they blasphemed the Name of the Eternal God, and belied the Holy Ghost. Then have they defamed, slandered the Generation of the Righteous, and reprobated and damned them for an innocent, lawful, justifiable Action.

Know,

Know, Reader, that we ever asserted, That it was lawful to flee in a time of Persecution; Christ hath said it plainly, *If they persecute you in one City, flee to another*, Matth. 10. 23. *Be wise as Serpents*, said the same mouth, and almost in the same breath, that said, *be innocent as Doves*. Had any of us been *let down in a Basket over a Wall*, as *Paul* was for fear of the *Jews*, Acts 9. 24, 25. they would have made sport of us, though none were so weak in those days to do so of him.

We told them, That in a time of danger, it was lawful to withdraw, from the example of the Prophets, Christ, the Apostles. The Holy Jesus in this respect was not Holy enough for his Holy Brethren, (in pretence); observe Christ did as we do; his Brethren, who are said not to believe in him, objected and censur'd him almost in the same words as the Quakers (their Followers) do us the Followers of Christ: *John* 7. 1, 4. *Jesus walked no more openly in Jewry, but walked in Galilee, because the Jews sought to kill him: There is no man that doeth any thing in secret, and he himself seeketh to be known openly: If thou do these things, shew thy self to the world*, said his unbelieving Brethren to him.

All

All our Martyrs did as we did: Thef
ſaid (*Barclay Apol.* and Thouſands of them
that by this were they known to be th
People of God, That they were not foun
in Corners, kept the Places of their Pub
lick Worſhip, which, if pull'd down
they ſtood on the Rubbiſh of them, an
would have done ſo even to the death
But, ſay I, ſince they are known not to b
the People of God, for they left thoſ
Places in the heat of Perſecution. I, be
ing once a *Briſtol* man, will tell you wha
was done there, where were the chie
Quakers. I will inform you what I kno
of this *Lawrence Steel* of *Briſtol*, once
Candidate for the Miniſtry; who left us,
and turned a Perfectioniſt, becauſe of thi
Principle of theirs, yet left their Meeting
place a long time. At laſt, when drive
here by ſome hot Quakers, he was taken
only with ſix or ſeven perſons, as I remem-
ber. He was ſent to Gaol a half-year, for
refuſing the Corporation Oath; after the
expiration of which he never went more,
and ſo continued to the time of his
death.

R. V. another great man (eſpecially in
his own eyes) did the like; and all the
reſt, only *Elizabeth Sterring*, and *Dorcas*
Dole,

le, two zealous Women, wrote a Book ainſt them all, damning them, in the ame of the Lord, for leaving their Te-mony, contrary to their Manifeſtation om the Lord. They tell them of *Da-l's* opening his Windows; contemned eir Plea, that God can hear in ſecret; d they drop this charitable, and I doubt t true paſſage by the way:

Had many of the Profeſſors (for ſo ey call other Diſſenters) been of your erſuaſion, they would not have done as u now do. Honeſtly ſaid. Heaven rbid!

Is it not worth while to ask *William Pen* ow he bore his Teſtimony? Did not he ee? Not *Whitehead*, after all his mock-gs of others? They would ſet ſome to atch at doors, to ſee whether Inform-s did eſpy any of them coming into a ouſe, warily (as others did) for a pri-ate Meeting.

This was the great thing theſe men ver gloried in; it was a good Providence efore this Liberty was given, that theſe nen were tried and caſt; elſe how had ney now triumphed and exalted them-elves above all others. The reaſon of all as this:

If

If there were taking away of Goods one place, it was not so in another till no therefore the Sufferers were helped by Non-sufferers out of their Fund, (a commendable Practice) but now the Sto comes on all, and no help. Every Q ker now must stand (or rather run aw on his own Legs.

Question 4.

Whether it were not horrid Impiety leave Ministers because of their Learni and yet follow *Pen* and others because theirs?

Latin was once the Language of t Beast, not fit for the mouth of a Christi This, with *Greek* and *Hebrew*, were t Three Languages nailed at Christ's Cro (but they have since cryed to them as t *Jews* to Jesus, Come down from t Cross); That Philosophy was *Aristotle* Vomit; Serpents Meat in us, and yet A gelical Food in him.

In short, How can Learning make m like Devils, and *William Pen* like an A gel? So that the Light within was almo turn'd to the Light without: *Pen*'s Dicta

Onl

nly ſome were more eagle-ey'd, and uld look through men. *Meade* told a iend of mine, That all *Pen*'s Party were ctors for Popery: But that he himſelf s ſo Loyal, he would ſpend his All, his ood, in the Service of this King. Hoſtly, ſaid *Meade*, I believe thou ſpeakeſt y heart.

Reader, I muſt ſtop thee here for a hile, and tell thee, Since the ſending of is Queſtion, I have been informed by me, who knew *Pen* as much as one man n know another, That *Pen* is indeed a end Politician, a great Stateſman, one at hath great command of words, (but Inventer of ſome, which the Quakers e as to Un-religion a man, and the Bow-downneſs of Souls) but that he could ot talk plain *Latin* with any man. They lieved he could not turn a plain piece of *nglish* into *Latin*; That he was no *Gre-an*; That he underſtood little Logick, or hiloſophy; and told me ſome of his unders in Natural Philoſophy, too Comi-l now to relate. I was ſurprized.

And now, *William Pen*, ſeeing I am bet-r informed concerning thee, that thou aſt more eſcaped the Pollutions of this carned Age, than I, and Thouſands of others

others imagin'd, I beg thy pardon for a
ſing thee; and clapping this Indignity
thee, and if Reformation may be
ſecurity, and Repentance (that youn
Brother to Innocency) ſet matters rig
thou needſt not fear ſuch foul Aſperſi
for the future. However, ſomething
Learning thou haſt, *Barclay* more, but
muel Fiſher moſt of all; that makes
Queſtion to deſerve an Anſwer. I kn
the Learned Quaker that gave *Barclay*
Collections in his Apology out of the
thers, as he told me. *Sam. Fiſher*,
others, could come with their old
theniſh way of Diſputing, teſtified aga
by the Spirit of the Ever-living God,
Syllogiſms, *Major*, *Minor*, Concluſion,
Poetry too, condemned in others.

I wrote *W. Penn*, I would not trouble h
with one Queſtion more.

Whether it were not Hypocriſy to c
demn all Wars (even Defenſive) as
lawful, and Murther, when they were c
led to ſerve in this way Proteſtant Princ
and yet all was well for a Popiſh Tyran
Becauſe I knew he did not dare on ma
Accounts to give me a Reply.

After I had ſent him theſe Queries
went to his Lodgings, but he was
the

here. One of his Friends there knew of my Letter, and told me that *William Pen* said, He loved not Controversies, (that is, I suppose, Questions he cannot answer; for Controversies are his work and trade) and that Books might inform me: But I know none, and I presume he neither. What Books vindicated *George Bishop*, that false, deceitful, vile Corrupter and Abuser of History? *&c.* What were the Titles of the Books? Who were the Authors? He could not afterwards tell me. This Friend of his told me very soberly and calmly, That if the Charge against the Quakers, of leaving their Meetings in a time of Persecution were true, for which they condemned us, I had a just Charge against them, and they ought to give me satisfaction. No Book meddles with these Questions.

The next morning I sent him another Letter, and told him what Excuses I had heard why he would not meet with me, which he knew not to be true; that I did believe he knew no Reply could be given, and therefore declined it; and that he had as good tell me so in plain words, as thus practically, and by interpretation. I had promised him if he could give me a satisfactory

factory rational Answer to my Queries would turn Quaker, but not till the And that I had some more Questions propose to him, about which I desired sober Consideration; and that I challenged him to a publick Disputation about them.

Question 5.

Whether it were not great Folly, worse, to say, That bowing to a man w Idolatry, a Breach of the second Commandment; a Sin, which rather th *Mordecai* would commit, he would run Risk for his own Life, and the Lives all the *Jews*; and yet after all this H rangue, turn this Custom of bowing men, into a common Practice?

When we were reasoning with the once, Did not *Abraham* bow to the Children of *Heth*, &c? They would reply, *Abraham* were satisfied in it, we are no following Scripture-Examples hath u done the world; and yet, of late yea they observe that civil decent Ceremony.

By the way, Reader, give me leave to
ll a pleaſant, though plain Story. I
new two Grave, Learned Divines, who
rting, bowed one to another. A zealous
uaker, in a great Fury, runs to them,
d ſaid to one of them, (a facetious man)
oſt thou not know it is written, *Thou*
alt not bow down? The Miniſter looking
this ignorant, impudent Fool with
ontempt, ſaid to him, Doſt thou not bow
own when thou doſt Sh—The Quaker
plies, *Thou art a Beaſt to talk ſo.* And
d the Miniſter, Thou art a veryer Beaſt if
ou doſt not do ſo. *Nay, Prieſt,* (ſaid he)
y talkeſt thou like a Beaſt? Why (*ſaid*
) quoteſt thou Scripture like a Devil?
luding to that Scripture where the Devil
tting on Chriſt, cites Scripture, of An-
els preſerving men that they hurt not
eir feet againſt the ſtones, but left out
all thy ways, *Mat.* 4. 6. So the Quaker
ames, *Thou ſhalt not bow down*, but left out
graven Images.

Queſtion 5.

Whether it were not unheard-of Diſſi-
ulation, to tell *Oliver Cromwell, Thus ſaith*
e Lord, I have put the Sword into thy hand—

to deſtroy Idolaters, the Stuarts, *and M*
nants. And yet, after all, to tell
Charles II. *That all this was Rebellion,*
that they gave their Teſtimony againſt the
ther of his Father?

What *George Fox* and *Burroughs* did
well known: He that would fully un
ſtand this wickedneſs, let him read a
Tract, done by a curious hand, call'd,
Snake in the Graſs. The beſt Thing
ever was written on this Subject.
Pennyman's Papers, (once a Quaker)
hath, out of their Authors, ſhewn
they always ſhuffled Principles about
vernment, Scriptures, Miniſters, *&c.*

Queſtion 7.

Whether it were not great wicked
to pretend to Inſpiration, Infallibility,
phecies, Miracles, and yet expound ſo
congruous, and contrary to Scripture?

As *Pen* and I heard *George Whitehead* to
in *Briſtol*, on *Prov.* 9. 1, 4. *Wiſdom*
built her a houſe——*She cryeth, Who*
ſimple, let him turn in hither; and for
that is void of underſtanding.——A

thing, ſaid he, is a thing unmixt, pure? ſo he that is Holy, hath no Sin. Now though the latter part of the *Verſe* explains the former, yet this mighty man of theirs, that hath printed ſo many large Books, could not ſee it. Beſides, though the word *Simple* be an equivocal word in *Engliſh*, yet not ſo in *Hebrew*, for here it ſignifieth *fooliſh*. That a Quaker, about a year ſince, in *Cullington*, propheſied from the Lord, *All Women that are with Child this Year, ſhall die in Childbirth*; which was far from being true, though ſome in that Caſe were in great fear. If this coſt any of them their Lives, I cannot contradict it, if any ſhould ſay, that this falſe Prophet deſerved to die, as much as any Thief or Highway-man whatever.

Reader, know, theſe men condemned all Human Literature, and aſſerted Inſpiration. But can the Spirit in a Quaker, contradict the Spirit in the Scripture? They ſay, That as if a man ſpeak through a Cane, it is not the voice of the Cane, though it paſs through it, but the voice of the Man: So it is not the voice of the Quaker, but the voice of the Spirit. I needed no more to prove them Deceivers,

but hearing them. Yea, ſome have pre-
tended to Miracles.

One came into a Houſe where a Child
lay dead, and ſaid to the People, *Weep not,*
the Child is not dead, but ſleepeth. And, in
imitation of the Prophet, 2 *Kings* 4. 34.
Stretcht her ſelf on the Child, ſaying, *In the*
Name of Jeſus of Nazareth, *ariſe.* I ſup-
poſe, Reader, I need not tell thee, that the
Soul of the Child returned not to it again.
A Story well known, and by whom,
among *Briſtol* Friends.

A Quaker told me, that it was ſaid
George Fox could, by Inſpiration, ſpeak all
Languages where the Lord ſent him, and
reſtored a Man to Life who broke his
Neck. Impudent Falſhoods!

I knew a Woman, about 22 years ſince,
who muſt faſt 40 days, and 40 nights, but
ſoon died, and would have eat, but could
not. *L——S* of *Briſtol*, before named,
aſſerted he was as much Inſpired as was
the Prophet, yea, as *Balaam*'s Aſs. This
Inſpired Aſs, after a continued idle Life,
fell ill of the *Diabetes*, by drinking always
Red-ſtreak Cyder: When on his Death-
Bed, he ſaid to his Phyſician, (Dr. *Griffin*)
who told me the Story, *I ſhall not die, I*
ſhall be in ſuch a place by ſuch a day; If I
ſhould

ſhould now die, the Lord would reveal it to me. But the Fool ſoon turn'd up his Trotters, and died.

The Spirit, ſay they, *is Infallible.* What then, doth it make us ſo? God is Omnipotent, Omniſcient, doth he make us ſo? This *L——S* (the Inſpired Aſs) once found out a notable place of Scripture for taking away Baptiſm, and the Lord's Supper: *Iſa. 3. 1. For behold, the Lord takes away the ſtay of bread.* There is the Supper, *ſaid he, and of Water*, there is Baptiſm; as honeſt Mr. *Blinman* a Miniſter had it from him, and told me the Story.

Now who would talk with ſuch profane Wretches, thus playing with Scripture!

AFter this I receiv'd a Letter from *William Penn*, who told me, *That he had conſulted ſome* Briſtol *Friends, and they told him, I was a Hot-headed man, and a Perſecutor of them; and that if I were Sober and Temperate, he would ſpend an half hour with me, though much buſineſs lay before him.*

To whom I preſently replied in a Letter, That I was never taken for a Wet Diſſenter; that it was very unfair to put me off with ſuch an excuſe; For what if I ſhould ſay, I had conſulted my Friends

about him, and that they told me, H
was a *Roman* Catholick, a Plotter for
Popish Tyrant against the best of Kings
But said I, away with such trash. I ha
I did suppose *R. V.* was the Man, now
with him, who was my Accuser; h
knew the contrary, that I received him
civilly in my house, he me in his; tha
many Quakers could testifie, that I had
been very kind to many of them, shew
kindness to their Sick when I was in th
same Goal with them; that I once pai
the Fine of one and caused his Goods t
be returned.

He bids me in his Letter to take my
course; but I observed added not, *h*
feared not, as men commonly do; which
now I have done, and let him try what
he will gain by it.

READER,

Seeing *William Penn* would not (that is
in plain *English*, could not) Answer my
Questions; I will treat thee more fairly, I
will Answer thine which may be in thy
Heart.

Question

Question 1.

What is *William Penn?*

I will tell you some things he wrote, and what I have heard from credible Witnesses that knew him; then judge you, not I.

He in the Reign of King *James* the Second saluted him thus, *That he was the most Illustrious Example of Integrity, that for his Conscience sake ventured the loss of Three Kingdoms.* Now it is well known, the excluding Parliaments never Treated with him, nor made him any Proposals about Religion.

He also then told the world, there are not Papists enough in *London* to make the Coal fires, and yet here is such a cry of the danger of Popery.—To that Objection, Shall we Tolerate Idolatry? If Popery (said he) be Idolatry, He makes an *If* of it. Now he that at that time should say, There was no danger of Popery, must be a Knave, or a Fool; a Fool, if he thought as he said; a Knave, if he said as he thought not. Now *Penn* was no Fool. There were Papists enough in

London once to burn the City; whether enough or no then to make the Coal-fires. One that knew him very well told me, he was no more a Christian than a *Mahumetan*; for they believe Christ to be a Good Man, and that *W. Penn* (as he thought) believed not now either Christ's Divinity, or Humanity.

I will tell you one Story more of *William Penn*, and then speak your Minds; I have had it from good hands, that Mr. *Charles Nicholets* hath often declared, that when the late K. *J.* preferr'd him for a Paper of Verses in commendation of his Vertues, offering him first to be Ranger of his Park, which he refus'd, afterwards by making him *Licenser* of the Press, that he gave a License to a Book against Popery; *William Penn* ask'd him, What he meant to License a Book against the King's Religion? Why, said Mr. *Nicholets*, I am no Papist, and though I have Licensed Popish Books (which I know I should not) yet I will not deny a License to a Protestant Writer. So *Penn* was much displeased, and caused him to be turn'd out of his Office. My Friend told me he would give it on Oath Mr. *Nicholets* so told him.

Question

Question 2.

What are the *Quakers*?

Quakerism is the sink of all Hereſies: Some Quakers are *Socinians*, believe not the Trinity, nor Divinity of Chriſt; ſome be *Sabellians*, they believe Chriſt's Divinity, but not the Trinity; ſome of them have reſpect to Scripture-Authority, others regard them no more than an old Almanack, not containing any Duty for us, but for others in their day. Some are for, others againſt Womens ſpeaking. A Quaker came from a Meeting and told a friend of mine, I have heard Nine Women ſpeak this day, but a Man may put in an Egg-ſhell all the ſenſe they ſpake.

Every Whim was once a Meſſage from the Lord; but now that folly is ſo manifeſt to all Men, that they are more ſober.

One came to another and ſaid, *Thus ſaith the Lord to thee* James Nobbs, thou art this and that; the Man heard all patiently, and then ſaid, Hold thy Tongue thou prating Fool, for the Lord knows I am not *James Nobbs*.

Another had a Revelation to go wit
a Meſſage from the Lord from *Oxon* to *Al*
bington, Five Miles; when he return'd i
the cloſe of the day, his Wife, (who wa
no Quaker) ask'd him, Whether he ha
delivered his Meſſage? No, ſaid he, the Ma
was not at home, he is gone a great journey
O thou Child of a Man, ſaid ſhe, Do
thou think the Lord ſent thee to a Ma
that was not at home? Which, as I re
member, made the Man more ſober.

In my younger days on a Temptation
I confeſs, I ſought converſe with the chie
of them I could meet with, to try thei
Perfection and Attainments above all
others: I found (as others know that went
amongſt them on the like Temptation)
their hearts, heads, and hands were all in
the world; no Family, or Secret Prayer
minded, their Children's Souls neglected;
ſome of them ſaid, they would teach
them to be Sober and no more. I firſt
read *G. B's* Book, then Converſed with
R. B. of *Oxon*, a great Quaker, but he was
a vile Jetter, ſaid he to one, I can prove
thou art an Atheiſt, How ſaid he? Thus,
Art thou a Wiſe Man or a Fool? No Wiſe
Man, replied the Man, then ſaid *B.* Is it
not ſaid, *The fool hath ſaid in his heart there*
is no God, &c.?

J.

J. L. of *Plimouth* (who for his Bounty, which indeed was very great) was a most frothy abusive Jester, though his Name sounds with a delicious Air everywhere among them, yet a filthy and wicked Jester was he.

J. M. of *Pensilvania* hardly escaped whipping a few years since for Lying with his Maid, who had thus Punish'd others for the same Vice, he being there a Justice of the Peace, and a great Speaker.

How they painted out one another in Print in their open Meetings in *Bristol* for Drunkenness and other Vices is well known. He that would read their Blasphemies, let him read *Rogers*'s Book, a Quaker of that City, what he says of *Fox* and others; and yet these were the Perfect Sinless Creatures all the while.

In their Letters one against another, they would begin on both sides, *This is the word of the Eternal God from me to thee, Thou art an Hypocrite.*—Some must Blaspheme; Reviling of Ministers was a Meritorious work. Some reported of Mr. *Hughs*, once of *Plymouth* (the best Man that ever that Town was blest with) that he would drink Fifty Glasses of Sack at one Meal. Say it as often as they would, I dare say not one believed it.

Every

Every common thing was from God. Read *the Snake in the Graſs*, a Book worth Gold. Let *Penn*, or any other anſwer it if they can, I am ſure it much concerns them to do it. I ſaw a Letter from a Quaker to his Sweetheart, no Quaker, and he began thus:

In my Bed, the other Night, a word paſſed through me: Here was my Perſon, but my Heart was with thee.——I can remember no more of the ſtuff, ſuch bring all Religion into Contempt. What ſaith the Scripture, ſaid one to me, *Every Tub muſt ſtand on his own bottom?*

They ſaluted one of their Leaders as the only begotten Son of God, who lay from everlaſting in the boſom of the Father. He received of ſome Divine Honour, as was proved.

I knew a Miniſter diſturbed in Preaching by a Quaker Woman. He got her at laſt into diſcourſe of practical matters, in which ſhe betrayed ſo much ignorance, that ſhe got away as faſt as ſhe could. An unhappy Boy followed her to the Church-door, *I pray thee*, ſaid he, *tell me who ſent thee here to day?* Who, *ſaid ſhe*, God. *No*, ſaid the Boy, *I am ſure God never ſent thee here; for if he had, thou hadſt never ſpoken ſo*

many

many things contrary to Scripture. And for my part, said he, *I cannot tell what to say to it, for I cannot easily imagine the Devil sent thee here; for I thought he had more wit, than to send such a Fool as thou art about his work.* She never disturb'd them after.

The heads of many of their Children are Dungeon-dark about Scripture, only learn some of their Cants.

Question 3.

Do not many Ministers mistake, and that grosly in some words, and in their Expolition, and in their Doctrines too; and many Hearers talk ignorantly as well as Quakers?

The Answer is easy: They pretend not to Infallibility, or Inspiration; but acknowledge the imperfection of their Understanding, as well as Faith and Affection, and the necessity of Human Literature, and much studying: But this is not the Case of the Quakers, but the quite contrary. Now if I prove a man that pretends to Inspiration in all that he preacheth, (and that therefore he needeth not the knowledge of Tongues) to speak quite contra-

ry

ry to the Scripture, and says the Spirit tell him, that is the meaning of such a Scripture, which is as obvious as the Sun, to be quite contrary to what the Spirit then intended; I prove that man to belie the Spirit, and so to be a Cheat and an Impostor. And this is done thousands of times by these Quacks in Divinity.

The great mistakes of some of our Ministers, arise from their want of the culture of good Education. How often is it with us, as in those times of *Jeroboam*, 1 *Kings* 12: 31. *He made priests of the lowest of the people?*

They expose themselves and work to Contempt. I pray all true Protestants, under what Denomination soever, to take care in this respect, that their Preachers be not gifted with Ignorance and Confidence, like Quakers Speakers.

The Stories of the three motions of the Sun, and the one was when he stood still, and the four sort of Seekers; one was them that never sought, are well known: but I will name some, not commonly talkt of, which I had from worthy persons, who know the truth of them, by men which are, it may be, *adhuc in vivis*.

One

One preaching on that Text, *Pſal.* 139. 14. *I am fearfully and wonderfully made.* Read, *I am fearfully and wonderfully mad.* The *e* being left out by a miſtake of the Printer, this Obſervation was drawn from the words, (and drawn to purpoſe it was) *That the beſt Saints may fall into mad Fits.* On goes Mr. *Parſon*; to ſhew what mad Fits the Saints may fall into, 1. Of Anger. Anger is a ſhort Madneſs——— Till the Hearers thought he had been wonderful mad indeed.

Another Tradeſman ſets up for a Preacher, and to work goes he, on that Text, *Nahum* 3. 8. *Art thou better than populous No?* (which *No* is taken to be *Alexandria* in *Egypt.*) Now, Beloved, ſaith the powerful Preacher, I ſhall inquire into two things.

1. What *No* was. 2. Why he was call'd *populous*. *No* was the eighth perſon, a Preacher of Righteouſneſs, and he was call'd *populous*, becauſe all the world was once in his Ark.

Another Reverend Mechanick, very lately preach'd a Sermon, and a Funeral one too, on that Text, *Pſal.* 39. 13. *O ſpare me, that I may recover ſtrength, before I go hence, and be ſeen no more.*

And

And you must suppose this warm Man laying about him, beating the Air, *O!* my Friends, said he, is one Scripture word and is used by *Daniel* three times in one Verse, *Dan.* 9. 19. *O Lord, hear; O Lord, forgive; O Lord, hearken. Spare* is another Scripture word, and is joined with *Shield* and *Buckler.*

I remember Col. *Crook* told me a Story of Col. *L*-- preaching in a great Church in *Ireland* on that Text, *The Spirit and the Bride say, Come,* Rev. 22. 17. The *i*, by a mistake of the Printer, that should have been put after the Letter *r*, was put before it; and now most devoutly and fervently goes our Preacher to work, and reads, *And the Spirit and the Bird say, Come.* Now enquiry is made, what is meant by the Bird in the Church: what Bird was the Church here compared to? *Some*, said he, *think the Nightingale*: As if the Man had consulted many a Commentator to find out the Mystery. Others thought the *Dove*, and now a Comparison is made between the *Church* and the *Dove* for Innocency, Chastity, Purity.——,

Another setting up for a Preacher, in a Parish I knew, would speak something from those words (*from*, no doubt nothing

to

) *that in all things he might have the prebe-*
minence; when he came to this hard
word he could not read it well, but
said, *That in all things he might have the*
re pre he he mi mi nence nence, *pre-*
eminence, Colos. 1. 18.

I lately saw the Notes of a Tradesman
that had been a Speaker thirty years
(leaving his Trade) full of prodigious
nonsense. The world abounds with them.
The Bishops have too often Ordained such,
I knew one who gave a Spiritual receit;
Take a pint of Repentance, with a quart
of Faith, and so walk forth into the
fields of Meditation.

I knew also one that was made
Deacon, and told this story at his re-
turn; When we sate down at Table
my Lord bid me Eat, he had Two or
three Questions to ask me; Eat thought
I fell a sweating, sure my Lord will ask
me Questions in Divinity, and in Divini-
ty, said he, I am one of the silliest Rogues
in the world; pray, said my Lord, Is such a
great Man come to Town? No, my Lord:
thought I, that the other Questions
may be no harder; pray, said the Bishop,
When doth he come to Town? He is ex-
pected, my Lord, very speedily: Where
doth

doth he lodge when he comes, ſaid th
Biſhop? My Lord, at ſuch a place. When
ſaid he, I heard what the Queſtions were
I fell to it.

Now ſuch Fellows juſtify our Quaker
in their work. If one Tradeſman, wh
not another?

Obj. But the Quakers, ſay ſome, Preac
very Powerfully.

Poor ſenſe, and a powerful Voice, wi
not do. I cannot believe ever God ſen
Fools about his work, and ſuch as expo
it to contempt. Too many juſtifie th
Quakers in their affected tones, theatric
geſtures, contrary to plain expreſs wor
of Scripture, 2 *Titus* 7. *In doctrine ſhewi
uncorruptneſs*, gravity, *ſincerity*; *Uncorrup
neſs*, reſpects the ſoundneſs of the matt
of our Doctrine: *Gravity*, the *manner
our delivering it*: *Sincerity*, the Princip
from which all ſhould come, and end
which all ſhould be directed.

And for our Hearers, many of the
are much more ignorant than any o
would ſuſpect; I know a Man of a gre
Eſtate, an Entertainer of Miniſters, wh
asked lately one of them at his hou
Whether *Abraham* were not a Proteſtan
an

nd the *Canaanites* Papists? Whether *Joseph* that we read of in *Genesis*, that was old into *Egypt* by his Brethren, was not he same *Joseph* that we read of in the irst of *Matthew* who was Espoused to the irgin *Mary*?

If you say, What difference then between their ignorant Speakers and ours? Much every way. Theirs despise Scripture nd helps, Providence puts into their ands of being better informed, and pretend to Inspiration, and so blaspheme the pirit, and talk how they can confound ny of the Priests by the Spirit; when thers are ashamed of their folly, and not lee in the face of an Instructor. I have eard such say, Wilt thou talk to me gainst what I feel and handle of the word f Life? Alluding, no doubt, to the Epistle of *John ch. 1. v. 1. John lay in he bosom of Christ, and his natural hands handled the natural body of him who is call'd he Word of life.* To question them is to question the Spirit. I am unwilling to say ll I think, and know of such *filthy dreamers, clouds without water*, Jude 12. Is it not able to make a Wise Man sick to hear what I have heard in their Assemblies remote from Religion, Reason, and Gravity.

Gravity. For a half-witted Fellow and Jackpudden, that unmans himself to sta up and say;

I have been in many places in Kersendo *and I will never sell my reason to think Ch came to save men from sin, and yet sin to be them —— And now my Freinds ah, may y fe feel ah, the life ah, and the power ah ——*

Now you must suppose this was son notable Traveller that had compass'd Se and Land to make Proselytes, accordi to 3 *Matthew* 15 *verse*; and sure if h reason were to be sold he would be mo lamentably chous'd in a woful pennywor that should buy it; *Thou fool and blin* said Christ in another case to your eld Brethren, 23 *Matthew* 15. Cannot yo believe a Physician should come to gi Physick, or give a Man ease in ord to perfect Health in time, if pains atches, or any disorders be in him fro the crown of the head to the sole of th foot.

The Women I observed, and Wome like Men, when they heard their affecte modes, would according to their frequen custom say, *La, La, La, La*, &c.

Now tell me, Reader, Whether such speech of incoherent Blasphemies were n abl

ble to make a Man purge both ways. In e time of great danger, when Twenty ound was to be paid by the Speaker, they ould ſeldom ſpeak. Therefore I re-ember when an Informer came into a uakers Meeting, he was very buſie to d the Speaker, that he might pay the oney; Where is your Speaker ſaid he? p ſtood a Quaker, Thou art he.

In many Meetings nothing is ſaid, ſome nes only one place of Scripture; I have rd that when they ſate a long time and d nothing, a Quaker was moved to ak a place of Scripture, and, in my nion, he choſe the moſt ſuitable place them, he ſtood up and ſaid, *O ye fools n will ye be wiſe*; and down he ſate ain. *When* indeed!

When theſe ſinleſs Creatures fall out which is not ſeldom) you would nk they had gone down to Hell fetch their Rhetorick from thence, ly charging and condemning one ano-er. But preſently the Devil transforms nſelf into an Angel of Light, the Old n was ſtirr'd in them; nay, their chief aders complain of one anothers Pride ill Temper, and ſay, Their hearts are dy to break for Friends Diſorders.

And

And yet they the *Perfect*, *Sinleſs*, *Pure*, *nocent* Lambs all the while.

I am not more aſſured that *Turciſm* not of God, than that *Quakeriſm* is n or than that I have proved it in this Bo I declare before all the world, That I ready at an open Diſputation to prove Charge againſt them. If what I h writeen recover any Quakers, I ſhall joyce: Why ſhould we deſpair, ſeeing recovery of the Honeſt and ingeni *George Keith*, *Pennyman*, and many mo However, I cannot but hope (or m than hope) this will prevent the fal not a few; who till now knew not Men, as *I* and others have long kno them, to be ſome of the greateſt Do nal, (if not Practical) Enemies to C that ever were in any Age, that wo ſometimes call themſelves by the Nam Chriſtians.

Reader, *I* do aſſure thee by my Ob vation, and the Obſervation of oth that this People that were wont to againſt Pride, are ſome of the prou Perſons upon Earth; ſo Proud, t though they have condemned putting the hat, and kirching, as Sins, yet ſo tell you in plain terms, they expect it

you, and take it amiſs if you do it not, as the abovenamed *L. S.* ſaid to a Friend of his and mine. And as great is their Pride, ſo great is their ignorance; ſo that ſome Wiſe Men leave them, and are aſhamed. Mr. *S.* of *Briſtol* ſeldom, if at all, goes to their Meeting, though at their firſt appearing one of their moſt Learned Advocates; he troubleth not himſelf much now about Mens Souls, but is well acquainted with what is good for their Bodies (eſpecially his own) by which he much obligeth his Friends, not Quakers, but any Men of Civility, Churchmen and others. A late Writer, Mr. *Norrice*, hath made this People not a little to value themſelves, by favouring their Opinion about the Light within; and by telling the world, That he more dreaded one *Barclay*, than an Army of *Bellarmines* or *Stapletons*; which make me doubt he is not well acquainted with the latter, though with the former. I doubt that young, raſh, (though ingenious) Gentleman, hath a deſign to make a new Party bearing his Name, whoſe grand Particularity is this, that we muſt love nothing complacentially but God; *I* hope whilſt he retains this Notion, he will continue in Celibacy; for he is not fit for Marriage,

riage, forgetting that of *Solomon*, *Let breaſts ſatisfy thee at all times, and be ever raviſht with her love.*

Yet by the way obſerve, he aſſerts, Th God not abſolutely conſidered, but re tively, is to be the Object of this Lo This is indeed to make our ſelves the e God the means. To love our ſelves m than him. Thus he, that pretends to e alt the Love of God, hath debaſed above all men. I hope ſome learned ſhop or Clergy-man, will ſoon take t conceited Man, and cut him up, and ſe him to the Tribes in *Iſrael*, with a *conſider*, and *ſpeak* your minds; who ha aſſerted, that the Quakers Cauſe calls their moſt Learned Pens, and they m triumph in the Victory if they get it.

The Quakers ignorance diſcovers it ſ on all occaſions. *G. Fox* would call Pre chers, Conjurers: But, to do him righ he was none, as all know, that read Books, or heard him talk. *George Whi head*, that hath writ ſo much, is a Not rious Dunce, as proved before.

Mr. *Speed*, Mr. *Vickris* of *Briſtol*, nev ſpeak among them, who are Men of Pa and Senſe. *I* will imitate the Quake way of ſpeaking, and judge; what

yo

u heard such stuff as this, though some-
nes better, in their greater Meetings,
here contrary to their first Principles,
ny of them forbid Womens speaking,
the speaking of Nonsensical Fools, that
k at this or the like rate.

Frunds,

I am moved by the —— to speak
to you, though I know not what I shall
. *Noah* was a Perfect Man, yet some say
n cannot be Perfect, or without Sin, yet
ah was so; and his Son *Cham* was Curſed
uncovering his Father's nakedneſs,
en drunk. *Judas* was the Traytor, and
e the Bag, and cared not for the Poor.
is said, he that taketh *Kirjah Sepher*.
Now that is the Spirit of the Book:
w look, Frunds, the Heart is the Book,
the Spirit is the Light within. It is
indeed, I forbid a Woman to speak in
Church; but the Priests are in the dark
nd, and understand it not; by the Woman
meant the Flesh, and by the Husband is
ant the Devil; but they in the Witch-
t cannot see it; but I say, look to the
ht within you. Frunds, If you have
tions to a Woman, and do not do the
, or desire to take another Man's goods,
do not do it, you Sin not. *Mary*

Fisher had leave from the Lord to go f
New-England to save her life, when o
had not. Now they used carnal Weap
Paul said, *These hands have ministred*
necessities. And whatsoever doth m
manifest, is Light. Now we abho
Papist Transubstantiation and Insannibi
and many things be taken figur
When I shoed a Horse the other day,
Horse went the better; so you, if you
to the Light within you, ah the pure L
The Priests use Heathenish words, suc
be not in Scripture, as Sacrament, *&c.*
word of the —— is come upon
I am to read a Letter from Friend
P. though we read not Scripture,
was of old, yet we may what comes
the pure streams. One came to m
know, where *John Steeplehouseman* d
whom he prophanely call'd Mr. *Ch*
man; but I bid him defiance for W
shipping the Beast. They say, if you
Persecuted from one City, flee to ano
But these Hell-hounds understand
they be *Baals* Priests, Hirelings, a Ge
tion of Vipers; for it is revealed unto
Flee to another, is to the City, Hea
O Frunds flee there; flee there Fr
There is none that doeth good (they say

ut one; but *David* ſaid after, *O that the alvation of Iſrael were come out of Sion.* The Prieſts ſay, this world ſhall in time nd, but they be in the dark, and make *olomon* a Lyar, who ſayeth, yea he ſayeth, *One generation paſſeth away, and another cometh, t the earth abideth for ever*; now mark, runds, what abides for ever, ſhall never nd; but they be Sorcerers, Wolves in heeps cloathing. They ſay, That when e outward fleſhly Chriſt was Crucified, e vale of the Temple was rent in twain, nd the Rocks rent, and the Graves were pened ——— But they be blind Guides hat lead the blind, and ſo both fall into e Ditch. I am moved to tell you, runds, *(and now the two thumbs muſt e put againſt the Breaſts)* that this is eant Mens Hearts were torn, Hearts as rd as Rocks; what think you, Doth the cripture tell you of outward Temples, and utward Rocks? Do not, Friends, ſtrike ny one after the manner of Men; for *aul* ſaith, *Lay hands ſuddenly on no man.* he world is angry if we Honour them ot by putting off our upper Covering, nd ſay Thee to them; but abide you in he Light, *&c.* They talk much of *Paul*'s piſtles; But what do they tell us of the

Epiſtles of Apoſtatizing *Jews?* And th
talk of *Abraham's* Faith; we muſt
better than they in their day. They
us what *David* and what the Apoſtles d
but being led by Example hath undo
the world. Now, my Frunds, the P
ple of God of old were Quakers; *M*
was a Quaker, for he ſaid, *I exceedin*
quake and fear; and *Habakkuk* was a Q
ker, for his lips quivered; yea they w
all Quakers, for they taught Righteouſn
which is the very Principle of the Q
kers; yea, I ſay, ſo do the Quakers
Now the world ſaith, That the Body
Chriſt is gone to Heaven, but it turned
the duſt. They ſay the Scriptures be Go
Word, but they lie, they be dirt, S
pent's meat; ſome Frunds threw th
Bibles into the fire, and they periſhed, a
therefore are not God's word. Frun
It is often ſaid, and truly, the Scriptu
and the Body of Chriſt be the Two gr
Harlots that have deceived the wor
many things in Scripture are evil; in o
place Circumciſion is commanded, in a
ther place forbidden, *&c.*

That ſuch and worſe Speeches have be
made in thouſands of their Aſſemblies,
doubt not, and I am ready to give an
cou

count of the things, as their assertions, that I have read in their Books, or heard in hearing them, or talking with them.

Because many are decoyed by the Quakers mode of Speaking, as most agreeable to Scripture, as Thou to a Single Person, not you, which word we use, Thou, not You, to God: I will consider it.

We are no more bound to Scripture modes of communication, than to Scripture dresses; and because many, many weak ones are deceived by these specious pretences, I will plead this case, *Bildad* said to *Job* only, 18. *Job* 1,2,3. *How long will it be ere* You *make an end of words? how long shall we appear vile in your sight? for he teareth* —— Why may I not say You to one, as well as Thou to many? When God delivered the Law on Mount *Sinai*, *Thou shalt not kill* —— Spoke he not to Thousands? We borrow this from the *French Vouz*; for they have no other word to a single Person, we took You from it. We despise not the word Thee to a King (as they often say) in all cases; he that Marrieth him to his Queen, saith, *Wilt thou have this Woman?* He that gives him the Lords Supper saith, *The Body of Christ given for Thee, preserve thy Body and Soul* ——

What if men agree ſuch a word ſhall ſignifie ſuch a thing, is not that ſufficient?

Quem penes arbitrium eſt & jus, & norma loquendi.

Barclay's Objection is vain, What if (*Apol*) ſays he, a Scholar ſhould ſay to his Maſter *Vos amas, Vos legis*; I ſay we put the Verb alſo in the plural number in *Engliſh*; we ſay not You loveſt, you readeſt, but You love, you read.

I put it to their Conſcience, Is it Sinful thus to ſpeak? If not, Why then trouble they the world about nothing?

I am not willing to run out much into other things that many have written well of; Read *Faldo*'s *Quakeriſm no Chriſtianity*, who hath done his work like a Workman; and the aforementioned Tract which will commend it ſelf, and to which little need be added.

And now tell me Reader, What thinkeſt thou? Was there ever ſuch a giddy Generation upon Earth? As great Apoſtates from Reaſon moſt of them are, as from Religion. It is true ſome few Men among them have ſhap'd their Notions for them, and made

ade them more intelligible than once ey were. When such a Question as this th been under Consideration, Whether were Lawful for their Women to Speak their Meetings; I have been Answer'd, hat Jesus Christ was Crucified, and that he Priests accused him, and *Pilate* con-emned him, *&c.*

I remember I have read, Where dost hou read, thou Hireling, that ever any f God's Messengers stood on a Carnal ulpit? When that Scripture hath been rged, 8. *Nehem.* 4. *And Ezra stood on a ulpit of wood, and read the law, and gave he sense*; the Answer hath been, What ast thou to do with *Ezra*? *Ezra* was a oly Man, and thou art an Hypocrite. Or when the Question hath been about Swearing, and that Scripture hath been rged, 10. *Rev.* 6. *The Angel swore by him that iveth for ever and ever, Time should be no more*; he Answer hath been, *But to which of the Angels said he at any time, Thou art my Son, o day have I begotten thee?* Some say, That Ministers must not be paid, be-cause it was said, *The Priests bear rule by heir Means*, 5. Jer. 31. That Ministers must not use helps in Reading, for *Paul* would not *meddle in another man's Line.*

Some have asked one another, Hast tho
experienced that Scripture in thee, *Th*
ſun ſhall be turned into darkneſs, and the mo
into blood? The Anſwer hath been, *Ye*
The Spirit was in them, and the Spir
was not to be tried by any thing, Scr
pture, nor Man's Reaſon. So that a Ma
had almoſt as good go into *Bedlam* an
talk with the *Wiſe Men* there, as with ma
ny of our Inſpired Quakers: I adviſe an
that engage with them, to get a Promi
of Two things:

1. To end one Argument before en
trance be made on another.
2. To have as much time allowe
you to ſpeak, as you allow them.

So have I underſtood ſome of them,
and there hath been ſome cohcrence, o
conſiſtency in cur diſcourſe. When the
have multiplied words, and crack'd ma
ny of them, and run on to things nothing
to the Queſtion, they gō away and ſay,
That ſuch Miniſters could not ſay a word
to them, or could not reſiſt the Spirit by
which they ſpake; that a *She Friend* ſhould
ſilence any Prieſt of them all; though
they have talk'd ſuch prodigious Nonſenſe,
that

hat might make any Man ſweat to hear hem.

If I knew ſuch glorious nonſenſe among heir Leaders by my little (and yet too uch) converſe with them, I may eaſily agine, how much they that hear them ten meet with ſuch triflings.

May what I have ſaid be an Amulet to revent infection from their poiſonous octrines, eſpecially ſuch as are incompaible with true Grace: As the Doctrine of erfection, of a Chriſt within in oppoition to a Chriſt without.

This word *Outward* is in great Contempt ith them. The outward word (the criptures) the *Outward Chriſt*, (*Chriſt* rucified) and ſome an *Outward Heaven* (that Glorious State above).

Baptiſm and the Lord's Supper were *utward Ordinances*.

But why do not theſe Men Contemn *utward Meats*, and *Outward Drinks*, and *utward Cloathing*? If they did, the Conroverſie would ſoon be at an end.

And now, *William Penn*, I once more declare to thee, and all the world, that I am eady to meet with thee at an open Diſputation, when thou wilt, to debate the Queſtions before us, or the main Queſtion, which is this:

Whether your putting in practice our Principles, by you condemned (as you say) *from the Lord, in the time of Persecution, doth not most certainly and evidently prove you to be either Notorious Impostors, or Notorious Apostates?*

There is nothing more evident to me and I suppose to thee, that so it is: Then is the Mask fall'n off thy Forehead, and let me ask thee, or rather thou thy Conscience, a few Questions.

Question 1.

Art thou not ashamed to hear Folly, Falsehood, Ignorance, father'd on the Holy Spirit by thy Followers?

Question 2.

Dost not thou frequently do what they condemn us for, use Philosophical Terms and Distinctions in thy Writings, which they say is from the Serpent?

Question 3.

Couldst thou understand any Physician or Lawyer,

Lawyer, ſpeaking of Phyſick or Law, in that way theſe do of Religion?

Here, for a diverſion, will I preſent thee with a Paper given me above twenty years ſince, and which lately I ſaw in print, and tell me how much like hath been the old common way of the talk of our *Perfectioniſts*.

A Welſh Letter.

Good Couſin,

According to my promiſe, I am to let you underſtand the unkind dealing of Edward *towards* Marmaduke, *when* Thomas *was arreſted by* Henry, *at the Suit of* Leonard, Charles *came in with* Robert, *to entreat* Richard *to go to* John, *to certify* William, *who was ſorry that* Jeffery *had been at variance with* Anthony, *conſidering that* Matthew *had done ſo much for* Bartholomew, *when old Father* Timothy *was contented to take wrong of* Gregory, *notwithſtanding his Kinſman*

man Ralph *was abuſed by* Rowland, *ſend-*
ing for James *without the conſent of* Cuth-
bert, *when* Edmond, *for the love he bore*
Silveſter, *gave warning to* Hugh, *that in co*
George *ſhould make much of his Uncle* Pete
little thinking that Simon *had play'd the kna*
with Nicholas, *in cauſing of* Walter *to give* Cl
ment *knowledge, how that* Martyn *had in*
ted Humphrey *to* Bernard's *houſe to Brea*
faſt. Now cunning Roger, *perceiving by* God
frey, *what was told by ſlie* Ambroſe, *that*
Alexander *was not reveng'd upon* Lawrenc
for the Love that he bare to Oliver; *wher-*
as Eraſmus, *had it not been for* Jarvaſe, *ha*
like to have ſlain Nathanael, *which* Jaſpe
perceiving, had certified Luke, *that Tell-ta*
Francis *was the cauſe of all their falling ou*
and all this was for Adam's *White Nag, whic*
was left in Eraſtus's *Stable by* Andrew
and becauſe Hopping Giles *would not belie*
him, without Philip *would bring him ſom*
money; whereupon Barnaby *and* Chriſtopher
ſent for Arthur, *who, by the help of* Felix,
brought the ſame to a general Concluſion, and
was thus ended.

St. *Taffy's* Day. VALE.

I de-

I declare ſuch kind of Harangues have I often heard from the Quakers, as incoherent and unintelligible, and ſo have many others; which makes us weary of converſing with ſome of them, who, after all, triumph for Victory. Would not ſuch a profound Speech, ſtun the wiſeſt Judge that ever ſat on the Bench? And might not the Welchman ſay, after all, Her had baffled Her; ſo that Her had not one word to ſay to Her, not being able to remember, no nor underſtand what her ſaid.

And now *William Penn*, not to convince thee (for I think thou art convinced already) of the madneſs of this People, for Blaſpheming the Name of the Lord; for Railing, for Incoherencies, for vain Predictions; I will ſuppoſe any of us ſhould accoſt thee, as the Quakers do us many a time: Wouldſt thou not ſay, We were ſo far from being Chriſtians, that we had forfeited the Name of Men? I ſhall leave out the words after, *Thus ſaith —— the Eternal God, Living God, the Lord.* Let none be offended, if their Folly be thus diſplay'd. Suppoſe I ſhould thus ſay ——

FRiend; For this is the Name by which you ſpeak one to another, and Chriſt to *Judas* the Traytor, the Son of Perdition, thy

thy elder Brother, and to no ſingle Perſon but to him. I ſay, (by the ſame Figure Chriſt ſaid to *Judas*) Friend *Penn*, though I, and others, have taken pains to intellectuate and prudentiate thee, yet all in vain; Bray thee in a Mortar, thy Folly will not depart from thee; and therefore in the Bowed-downeſs of my mind, I do declare unto thee, Thou haſt Unreligion'd thy ſelf; Thou Croaking Frog of *Egypt*; Thou *Babyloniſh* Brat; Thou goeſt up and down the world in the pride of thy heart. O *Lucifer*, Son of the Morning, Where are all thy mortified, Self-denying Garments, that Friends of Old went up and down with? Thou, who art of many years in the world, haſt lately gone after Fleſh, Young Fleſh; Yea I ſay unto thee, Very Young Fleſh. And becauſe thy mind hath thus ſtray'd after the Viſibles, I bear my Teſtimony against thee, Thou art yet in the Carnal Mind. This is the word of —— to Thee, Repent, Repent; For thou loveſt the Things of the world, yea, the things of the world doſt thou love. *William Penn* hear, O *William Penn*, I teſtify to thee in the Name —— that becauſe thou haſt loved the Man pull'd down, and contrived, yea,

hatched

atched mischief against the Man set up, Thou shalt die this year, because thou ast committed Rebellion, for which thou, riend, deservest now the Captivity of the utward Tabernacle, (so one Quaker tely wrote to another, that lived four ears after.)

Now thou Serpent, thou Deceiver, thou arlet-Whore, that sittest upon many aters, What if all thy Converses with uites, and Popish Enemies to *WILLIAM* the King, were written in thy orehead, where, yea where wouldst thou de thy impudent Face, thy brazen Face, y iron Forehead? Friend *William*, it is a eat Principle, and common Saying among you, That what you once hold, you ways hold; for the Spirit is the same, d it dictates the same, but in this thou . Thou art changed in many things, , thou art fallen; Thou Apostate, Thou onjurer, my Spirit testifieth to thee in e Name —— that thou art full of all btilty, the Child of the Devil, one of s Imps; if thou sayest I speak not the ruth, I know I do it, by the Light with- me, the infallible Testimony. And I ow I have *stab'd thy Doctrine* to the heart;

for

for ſo it is revealed unto me, yea to me it revealed. As I was looking, yea, theſe fleſhly Eyes of mine were looking ſaw thee in thy fine Attire, and Things this World. And I looked, and behel and lo thou wert much like to the Sons Men, the Children of Men, Thou art Offence unto me, *&c.*

PArdon me, you that read this; for I clare, at this rate do many of the Q kers (whom *Penn* owns as Inſpired) ſp ſometimes to the beſt Men, Miniſters Chriſtians, and ſo have they written. N what mad Diſcourſe would this be, worſe, ſhould I ſo apply my ſelf to hi But if *William Penn* ſhould die this y then were I a famous Prophet: But if ſhould not die, not a word muſt be of it, or ſome other ſenſe muſt be put the words.

And now I humbly beſeech and intr all that are ſerious in, and zealous for Proteſtant Religion, to conſider whet their Time, and Parts, and Zeal uſed againſt another (who are ſound in Fundamentals of Religion, and ſo B thren), were not better uſed againſt Quakers, who have eraſed the Founda

of Christianity, and so are the worst Hereticks.

The design of the Holy Scripture is to bring man to the sense of two things.

1. His own vileness, deficiency in the best of his Duties, his imperfect state when in his *Zenith* for Wisdom, and the love of God. O how much do we debase the most High in our apprehensions of him, when they are most refin'd and rais'd! How imperfect is our Love to God and Christ, when most flaming! What an infinite disproportion is there between our love and its Object! What if our wandring Thoughts in the heart in Prayer, other good Duties, should or must have vent through the mouth, and gush into words, how should we flee from one another; or whither should we go? Thoughts are before God, what Words before men. How fail the best in Principles and Ends? Humble *Nehemiah*, when jealous against Prophaners of the Sabbath, *Nehem.* 22. *Spare me according to the greatness of thy mercy.* The Quakers dissuade thus to pray. When *Isaiah* beheld the King, the Lord of Glory, he cries out, *Wo is me, for I am undone; I am a man*

man of unclean lips, Isa. 6. 5. These mak
no such Confession, and were he no
alive, they would say he was *of the Devi*
1 *John* 3. 8. These, if they sleep in th
time of their Worship, if Passion never
much break out among themselves, an
hateful Words, and many notorio
visible Enormities, they disdain to s
what Christ taught his Disciples, to who
God was a Father, to pray, *Mat.* 6. 1
Forgive us our trespasses. So that I am n
more sure of any one thing in Religio
than this, That no *Perfectionist* can be
ved.

2. To shew man the Want, and th
the Worth of Christ the Saviour. T
Apostle preached nothing more; he t
the *Corinthians*, 1 Cor. 2. 2. *I determi*
to know nothing among you, but Christ, a
him crucified. Nothing in comparison
this. Now it is well known in th
Meetings they determine to know nothi
less than Christ, and him crucified. S
vation by an outward Christ is disown
Penn and *Whitehead* expounded *the La*
slain from the foundation of the world (
large Folio), to be the opposing
Lamb-like thing, The Light within.

Th

Thou talkeſt (they were wont to ſay) the Man crucified at *Jeruſalem* ſixteen ndred years ago: Doſt thou believe to ſaved by Blood ſhed upon the ground? ow there is no Name given under Hea-n, by which men can be ſaved, but the ame of Jeſus. There is *no Salvation in other*, Acts 4. 12.

If it be asked, Why I am ſometimes mical, and Reflect ſo ſeverely on ſome their Leaders?

Anſwer, Quacks and Jugglers, and ſh Pretenders to any thing, are not treated as wiſe and ſober men. *An-* ſays the Wiſeſt of Men, *a fool accord- his folly, leſt he be wiſe in his own con-* Prov. 26. 25.

ys the ſerious Worſhipper at Mount el, that approached the Altar of God all imaginable Reverence, and not Stage-player, when he ſaw the ls of *Baal* (ſeemingly moſt devout) themſelves, and leap upon the Al- *Cry aloud*, 1 Kings 18. 27. *either he king, or in a journey, or ſleepeth, and be awaked.* A goodly God!

For

For my ſevere Reflections on ſo
Men, I lived nigh them, knew them w
they were ſome of the great Advoc
for their Cauſe, talk'd of all *England* o
for their Zeal among the Quakers, w
ſpared not the moſt Learned, Religi
Miniſters and People in the world,
want of ſelf-denial (which little appe
in the Accuſers) for leaving the Place
their open Meetings, the Miniſters w
Hirelings, 10. John. 12, 13. *who did*
when the wolf came, that cared not for
ſheep, and that becauſe the ſheep were not
own. (As if to flee from a Place we
flee from an Office). And after they
call'd them, and the People, Hypocr
Children of the Devil, Haters of C
Lovers of the World, that ſhould
damned for ever for this their great
Sin and Wickedneſs; they did the
thing themſelves when their Fund fa

Either what I have Charged them
is True or Falſe; if it be Falſe, let m
accounted the greateſt Defamer
Earth, a Perſecutor, or what they pl
If it be true (as I call Heaven and E
to Record it is, and can juſtifie the Ch
before God and Man) I dō ſay it on
ture Conſideration, and with great C
po

ſure of Mind, That *Penn* and the *Quakers* *Impoſtors*, or *Apoſtates*.

Know, Reader, I have made no uſe of ooks nor Men to help me in this Work; tho ſaid by ſome, it were impoſſible I could us deſcribe them without help from ne Man that had been a Quaker.

I have not troubled you with ſome ſto- s of Quakers upon common fame; ough I doubt not the truth of them, cannot prove them if required; as one Friend came to another and ſaid, *Lord hath ſent me to thee to tell thee thou lend me Twenty pound. It was a lying irit ſent thee*, ſaid the other, *for the Lord ows I am not worth half the Money.*

Neither have I troubled you with their ying ſuch a ſenſe of Scripture when iting againſt us, and aſſerting the ſame oſe to ſerve their own turn; and all from e and the ſame Infallible Spirit: *Penn* is notorious inſtance; who in a Book call'd *das and the Jews*, ſaid on thoſe words, *the Church*, 18. Matt. 17. *That the urch was to judge of matters of wrong be- en Man and Man, but not of Faith or ſcience*; yet in another Book to all Pro- tants, aſſerts, *The Church had Power*

ab-

about matters of Faith and Conscience; w
he pleaded for the Church-Quakers.

Nor much of what I have read of som
them many years since; I remember in
time of a long continued Drought, ab
Twenty year since, when many fe
and talk'd of a Famine, out comes
and tells us, *What reason we had to ex
Famine* ——— *That before the Plague be
the Angel of the Lord with a drawn S
over the Court.* See the Cheat. Rain
pour'd down. You false Prophets, te
your Prophecies before, not after
accomplishment.

I must recommend to you the a
mentioned Book, *The Snake in the G*
If you are Dissenters, pardon some w
passages proceeding from intemperate
for Bishops and Liturgies. In the B
may you be informed of,

The Authority of the Church-Qua
for so *Penn*'s Faction are call'd, who
Assemble at *London*, and assume to th
selves power over the Light within,
cially in the Separate Quakers, for so
the Followers of *George Keith* call'd
Scholar, once *Master of Arts*; who o

Faith in an outward Christ crucif
him that died at *Jerusalem*. The R
surec

rection of the Body, Defects to be bewail'd. The insufficiency of the Light within without Scripture, and speaks favourably of Baptism and the Supper. All this *George Keith* hath printed, and told me.

He proves *George Fox*, their Great Apostle, to be a Blasphemer and Impostor. That he said before some Governors, That he said he was equal with God, and Judge of the world. He receiv'd the Title and Worship of Christ from many who lay prostrate before him; he smoothing them on the face, and blessing them.

(So did *Sabbata Sevi*, his deluded Followers, and *Nathan* the Prophet, in the Year 1666. till he turned *Turk* to save his Neck.) *Penn* pleads for this *Fox*, attributes his abuse of many Terms to his Ignorance. What! and yet inspired, and sent of God! That he call'd on the Army to fight against *Rome* and the *Turks*. That *Balaam* must be slain, and all the Hirelings turn'd out of the Kingdom. He had them pull down Mass-houses, and Colleges. Give the Priests Blood to drink, for they are worthy, said *Burroughs*.

The Blasphemy of many of their Leaders, who said they were as holy as God, not only in quality, but equality; and that

the

the preternatural distortions of their Bo
dies, and their Quakings, at first were
the Devil. Though the *Numen* that th
inspired them, hath now left them.

Though *Solomon Eccles*, a Quaker befo
the Fire of *London*, went up and do
with a Pan of burning Coals, yet he w
proved to be a false Prophet in oth
things. That the Quakers moved not th
Goods, believing it was a Delusion, a
knowing that almost every Week one Qu
ker or another would go up and down t
Streets in *London*, and cry, Thus saith t
Lord; Fire, Pestilence, Sword, &c. A
if *Solomon Eccles* prophecied of the Burn
of the City, all know so did *Oliver's* P
ter. That *Muggleton* hath his Prophec
too to be printed. How soon *Josiah C*
died after he testified against him. Th
Muggleton a Taylor, and *Fox* a Shoemaker
set up for Inspired Persons together
Though *Fox* at first condemned all out
ward teaching by Man, till he had gotte
men from the Ministry, then he set u
Preaching — but *Muggleton* doth not
but keeps to the old Principle. He saith
The Father to whom Christ pray'd w
Elijah, who governed in Heaven, whe
Christ was on Earth, because in his ab
sen

ſence there was no God there. And ſuch Blaſphemous ſtuff. They pretended to the Spirit of diſcerning Perſons and Things, and could tell what Men were on the ſight of them. They now Damn one another; the *Muggletonians* and *Quakers* call one another Sorcerers, Serpents, ——— and ſay, what was inflicted by the Civil Magiſtrate on one another was juſt.

That *Penn* defended (and engaged ſo to do) *Penſilvania* by Soldiers and Arms, againſt the *Indians*; Commiſſions were given to Fight for the recovering of a Sloop taken from ſome Privateers; that they Impriſoned ſome Quakers for Printing ſome Books without a Licenſe, though but in their own defence.

That *Burroughs* ſaid, God could Arm Thouſands of his Saints, yea, and Ten thouſands to Fight his Cauſe, but for the *preſent* muſt not be ſo, till Chriſt command them; and this Chriſt is the Light within. He asks this one plain Queſtion of Friends?

Is not force of Arms neceſſary in England, *and all other Nations, though condemned, and*

that by the Spirit of God, as Antichriſtian Diabolical?

This Gentleman entertains you wi very pleaſant Comedy; how they their Infallibilities, Inſpirations, Pro cies, one againſt another; how damn all the Chriſtian world, and aſſert the Salvation of Heathen.

How *Fox*, and eſpecially (the Cheat) *George Biſhop*, told *Oliver*, *much they loved him, and ſtood by him, what ſhould be done to prevent the coming* Charles Stuart. And yet when he c in, told him, *They acted not againſt him, mourned for him:* And talk much, they ſuffered as he did, and what their Loyalty; till *Billin*, a great Qua Proteſted, *That if it coſt him his lif would declare againſt any ſuch pretences*; ſaid he, *we were not for the King, againſt him.*

Howgil ſtole whole Paragraphs out Mr. *Selden* of Tythes, *verbatim.* this in others hath been highly c demned, where not practiſed, but inj ouſly charged. He gives you an acco of their horrid Blaſphemies about S pture, as Serpents Meat, duſt, —— ab

bout Chriſt and the *Light* within, about erfection, Ordinances, *&c.*

AND now I adviſe all Perſons of Parts and Wiſdom that look into he Controverſie between us and the Quakers, eſpecially Gentlemen and Miſters, to buy and peruſe the aforenamed ook, the beſt (in my opinion) that ver I ſaw: I have given you ſome of the ainties there, to invite you to a more lentiful eating.

What ſhame is it for Men to pretend as reachers to convince Gainſayers, and et know not the moſt convincing Arguents to confute their Folly, whom they now to be the worſt of Hereticks, and oppoſe them as ſuch? Or what a ſhame is t for Gentlemen, who ſhould be advocates for truth, not to know what can be id againſt ſuch Deceivers as theſe? Theſe are Hereticks indeed, ſome of the worſt, when others cannot be ſo call'd (though they are too often ſo) but rather Erraticks; and perhaps we are all uch, though ſome more than others.

As I have recommended the *Snake in the Graſs*; ſo I will *Pennyman's* Paper, call'd

The Quakers Contradictions, according t
Times, and their Interest; Once a Qu
but left them for their Folly and M
ness.

Some have said (as he proves o
their Writers) That their Writings
equal to the Scriptures, and of as g
Authority. Some, That the Scrip
are Carnal, Dust, Death.

Others have declared before the L
That such words were never spoke
Friends; which if not great impud
must be great ignorance. For it ma
Friends in one place know not w
Friends in another place do say or P
I therefore commend *Pennyman* for so
times repeating their words, and no m
He proves that they that have denied
Scripture to be the word of God, h
called their own Writings so.

Some have said, That they are no
nisters, but are under the curse, tha
not infallible, and speak not immedia
from God; that cannot resolve all dou
and convince all Gainsayers. Wha
cursed sort of Teachers then, say I,
most of the Quakers Teachers, w
are so far from this, that they c
not speak tolerable sense, nor p

nou

nce right many common words? They also have said, That they that e not the Spirit of discerning, and ow not Mens state infallibly upon the ht of them, cannot apply themselves to m accordingly, not knowing whether y be holy or unholy. But did they ow all the Priests and Jesuits that came ong them, whom they almost adored? *do* told my Brother, how often *White-ad* and he, as well as other Papists, had en at Quakers Meetings; that *White-ad*, Executed, was a Speaker. Why cerned they not such Speakers that have en found to have lived in Drunkenness, horedoms? Must you know hearts too! is is the work of Christ. *Judas* was t smelt by the Disciples.

Some say they know Thousands of iends that are free from Sin. Once ey all pretended to be so, and that they at were not so, were not of God, but the Devil.

Some say, That Friends be all of one ind and Soul. Yet we know there are reat divisions among them here at home, nd beyond Sea.

He tells you of a Quaker's stealing the lour-glass out of a Church; and that *Fox*

ſaid, *If a Friend be moved to ſuch a thing by the Lord, by the Eternal Spirit, it is defended.*

Now you Prieſts and Steeple-house Wardens, look to the Silver Veſſels uſed in the Sacrament, for if a Friend ſhould be moved to take them away by the Eternal Spirit, it would be defended.

Some of the Separate Quakers have deſired *Liberty of Conſcience* in things not Evil, as was once pleaded for, but they cannot be heard.

Some have condemned asking any thing of outward Rulers. Others have often Petitioned King and Parliament.

The Quakers Speakers take the chief Seats in their Aſſemblies now, though once they condemned it.

Many now in Diſputes and Diſcourſe uſe terms others condemn as wicked.

Some have ſaid, It is laid on them by Chriſt, not to Sue any Man at Law. Others (I ſay) have done it; and as I have been credibly informed, they that would not take an Oath in *Briſtol*, have in *London*.

Pennyman tells you, how *Penn* blamed the Church of *England* in the Reign of the Late King *James*, for Cenſuring the King's Acts, and *Reflecting on Roman Catholicks*,

as

not Manners, nor Juſtice. He cites the book.

Some have ſaid, If the Spirit direct to right, we have nothing to ſay againſt it. Others ſay, they can never be directed by the Spirit to any ſuch thing, for it is not of God.

He ſpeaks of their rudeneſs to him, in ſaying he deſerved to be whipp'd at a Carts tail; that they thruſt him in the ſide with a ſtick. Yet all theſe were Inſpired and Infallible in contrary Doctrines.

Now having given an account of theſe two excellent Writers; Let me a little conſider the Plea of ſome among us for this People.

Queſtion 1.

Are not the Quakers more ſober than once they were?

Yes, and many know not the Opinions nor Practices of their firſt old Leaders. No Men or Women run up and down Naked now, *&c.*

Queſtion 2.

Are they not a People very Temperate above others?

Let every Man ſpeak as he finds: I lived long next door to one who was found out to be a notorious ſecret Drunkard, as his Wife confeſſed, but would have hid it, ſhe being a Quaker too. I have known others, that ſelling ſtrong Waters, would let the vileſt of the Pariſh drink as much as they would, till Drunk; and yet one ſuch would ſay to me, Wilt thou tell me againſt what I feel and handle of the word of life? Wet and drie Quakers is a diſtinction in other places beſides *Briſtol*.

Queſtion 3.

Are they not very humble Perſons?

No, They are more proud of their ſinneſs, than others of their bravery. aptiſm and the Lords Supper are ings too mean for them, Shells, *&c.* at they were not too mean for the Son of God.

God. What good will a little Water, a little Bread and Wine do me? It is true, the things be not changed in their Nature, though in their Use. What good will a little Paper, a little Ink, a little Wax, do me, may a Pardoned Man say when he reads the King's Pardon to him? Some now use the Lord's Supper: *Barclay* in his *Apol.* says, *He would not condemn them that do.*

Question 4.

Are they not more just in their dealings than others, and most careful not to tell a Lie, and say one thing and do another?

These things are among some of them, and among others too; yea, *Turks* themselves: Yet by the way, It is not unlawful to say one thing, and do another on the change of the mind, 19. *Gen.* 2, 3. The Angel was desired by *Lot* to come into his House; *Nay*, said he, *but we will tarry in the street all night*; yet when *Lot* pressed upon them, they went in. They observed Providence, their intentions altered. If they had Sinned, had Lied,

they had never found their way back again to Heaven.

By the way, let all look to it, of what perſwaſion ſoever; if they lie for Gain they are not upright: To ſay things Cost them ſo much, They never ſold them Cheaper, They are as Good as can be had for Money, and know all to be falſe, and continue in this Sin, they may call themſelves Chriſtians, and others may call them ſo, but Chriſt will call them *workers of iniquity.* *The getting of treaſures by a lying tongue, is a vanity toſt to and fro by them that ſeek death*, ſaith *Solomon*, 21. *Prov.* 16. Death ſeeks not them, but they court it. *When I wrote to you, did I uſe lightneſs according to the fleſh*, ſaith *Paul*, *that with me it ſhould be yea and nay? but as God is true*; he makes God his Example; *But as Chriſt is true*, ſaith *Paul* to the *Corinthians*, 2 Cor. 1. 17, 18, 19, 20. *all the promiſes of God in Chriſt are yea*, let ours be ſo.

To ſay I will do ſuch a thing, bring it to you at ſuch a day, and know you cannot, or reſolve you will not, and ſo for paying of Money, and to make this a common practice, is no more conſiſtent with Grace, than Drunkenneſs or Theft.

Com-

Complemental Lyes are an abomination in the ſight of a Holy God. To ſay, *I am glad to ſee you. I thank you for your good Company. Pray eat. You eat nothing.* When not a word of this is true, and the perſon that ſays it was weary of their Company, as (it may be) vain, and therefore undeſirable, and know they eat very freely, or more than they need. Some Quakers are careful here, and ſo are others; would all were ſo; ſuch as are not, are curſed.

The Quakers, the great ones, in Talking and Printing are not free from Lying. *George Biſhop* in his Book of Martyrs, called, New-England *judged not by man's Spirit, but the Spirit of the Lord*; How doth he repreſent the Whipping of the Quakers there? What Strokes were fetch'd? Fleſh brought off with the Whips: Which Mr. *Blinman*, then of *New-England*, profeſſed to me he never there heard of. They curſed Magiſtrates and Miniſters in the ſtreet, blaſphemed Chriſt and Scripture. If they were baniſhed, they returned again, ſo that ſome were put to death. I know ſome of their Chief Leaders, whoſe Tenderneſs this way was not very great, but ſpoke as if they thought a

Lye

Lye now and then for Friends might be excused.

Q. Have not the Quakers more of the Spirit than others?

No; nor as much. They (poor men) must not run before their Guide: Must wait for the Spirit's Call to Prayer. I pray, How came they and the Spirit such strangers, that it calls them not all the Day long, all the Week long, all the Month long, all the Year long, to pray alone, or in their Families? Always to pray, in their sense, is never to pray; and every day a Sabbath, is no day so. I knew a Quakers Meeting, where I believe was not a Sentence spoken from Month to Month in a time of danger; but when a Toleration came out, then they were inspired by it to purpose.

They all talk of *The Light within* (a Phrase that was never used but once in Scripture, and that too what was seeming Light, but real Darkness, *Mat.* 6. 22.) yet they mean not the same thing by it. Commonly they understand by it *Conscience*, and that this Light tells a man when he doth evil, and when he doth good,

good, and that it was in all men always. And when we press'd them with such places as these, *They that kill you, shall think they do God good service,* John 16. 2. *I verily thought with my self that I was bound to do many things contrary to the name of Jesus of Nazareth*, saith *Paul*, when he persecuted: They could not tell what to say. But now *Barclay* tells us, The Light comes in the time of the Lord's Visitation or day of Grace to every man; if it be received, it abides; if not, withdraws. That this Light is not God (yet some inspired Friends, by the way, said it was), nor a Quality, but a Substance, and calls it a *Vehiculum Dei.* That the *Turks* have a Light sometimes that tells them *Mahomet* was a Deceiver, the Christian Religion is true. (Away, Poor *Robin*, with thy borrow'd Collections out of the Fathers.) Now, says he, this is a Supernatural thing, that comes not at the will of the Creature, therefore we are no *Arminians*; yet it is a Resistible Work, and so we are no *Calvinists*; but our way is a middle, saith he, between both.

I was surprized when I read it, knowing all the Quakers I conversed with, had no such Notions of the Light within. I pray,

pray, How ſhall I appeal to the Lord's Witneſs in every man, and the Teſtimony of God in his Conſcience? Why, it may be, I ſpeak too ſoon, the Light is not yet come; or too late, now it is gone. Any thing! Now it is not God, which ſome Friends ſaid, and that it was to be worſhipped, as if a man ſhould worſhip his own Convictions; and this made ſome call the Quakers, Idolaters, as the *Scots* and others; and now *R. Vickris* defends *Barclay* againſt *Norris*. *Any thing!*

Though ſome Quakers know not the depth of Satan, and ſeem to ſpeak Orthodoxly of God, Chriſt, the Soul, &c. yet their old Teachers (or rather Deceivers) taught otherwiſe. The Soul was a part of God, came out of him, and returns to him again. You ſenſleſs Wretches, could a part of God ever ſin, or be made miſerable?

That Chriſt was the Anointings of God, which were once in the Man called Chriſt; when he died, his Body turned to duſt; and ſince the ſame Anointings are in others, and they are the Chriſt of God as really as he was, and therefore ſome have been ſo worſhipped as he was. The Scriptures are no Rule to them. Let

therefore

herefore the Reader remember what, I loubt, few conſider. If they diſpute with ou by Scripture, it is but to take you in our own way; if he caſts you, he hath ou; but if you him, he is where he was efore. Why? He caſt you by your Rule, *Scripture*; but you cannot him by his, that *The Light within*. So that the Quakers udgment muſt be tried by his Judgment, and his Opinion by his Opinion, nd his Light by his Light.

I know ſome Quakers will ſay, Were not for the Scriptures, we had been in a niſerable condition; and they will beieve nothing ſaid againſt them; but theſe now not the bottom of Quakeriſm.

The Quakers generally are very ignoant, and yet very conceited. For Ignoance: In oppoſition to us, they ſay, It is not true Chriſt had but Three Offices, 1. Of a King. 2. Prieſt. 3. Prophet: But go on, 4. Biſhop. 5. Paſtor. 6. Teacher, *&c.* as if variety of Names did make variety of Offices. For Pride I could give notorious Inſtances, which are not convenient; *Luther* in his Table-talk ſpeaking to ſome to whom the Devil did ſometimes viſibly appear with his Temptations, *To be rid of him* (ſaid he) *remember, be is a Proud*

Proud Spirit: Let a F——: He will soon be gone, for he cannot endure Contempt. It may be some, when the Quakers in the heighth of Pride, *Talk backwards*, answer them so, if I have err'd in my Manners I have err'd by a great Example, *Luther*.

And now as I have considered *William Penn* the Quaker, so I will apply my self to him according to his Grandeur or Magnificence.

To WILLIAM *King of* Penſilvania.

May it pleaſe Your Majeſty,

Humbly offer it to Your Conſidera-
tion;

1. Whether the firſt Leaders of the
kers being proved not to be inſpired
ent of God, coming with Blaſphe-
, and yet pretending to Inſpiration,
phecies (all which are proved to be
ſions) are not evidently Cheats, and
worſt ſort of Deceivers?

2. What induced the Quakers not to
ble the Churchmen in their Aſſem-
, as they did the Presbyterians of old?
e ſay, they were much worſe than
Churchmen, for they were Hypocrites,
theſe ſhew what they are. Others
They were much better than the
rchmen, and there was a Seed of God
among

among them to be called out (and all from the ſame Infallible Spirit). May not all theſe be Pretences, and the true Reaſon this; Should they diſturb or come in naked in their Churches, or there prate or rave, they ſhall be puniſh'd now, though they often eſcaped then?

3. Though they ſo often talk of *The Light within*, where do they ever read the Phraſe in Scripture, except in one place, as if wrote on purpoſe for them? 6. *Mat.* 23. *If the light that is in thee be darkneſs, how great is that darkneſs?*

4. Whether You and Your Brother *James*, late King of *England*, were not mere Pretenders for *Liberty of Conſcience*, when You rowed one way, and look'd another, both oppreſſing Your Subjects contrary to Your Proteſtations?

5. Do not You know more Inſtances of Quakers pretended Miracles, falſe Prophecies, than ſome of us can tell you? I care not to name Perſons nor Circumſtances, for the ſake of their Relations. Know You not of them that have openly declared in the Name of the Lord, That by To morrow, or within ſuch a Month ſuch a Judgment ſhould come on a Place that came not? I will tell you (if you

ask me (but I suppose You may as well tell me) who put Stones into the Oven, saying, They should be made Bread; but when not Bread, but Stones came out, said to his Wife, *Woman, because of thy Unbelief is it thus*: To whom she replied, *If my Unbelief continued some of the Stones Stones, one would think your Faith should have made half of them Bread.*

Govern your Subjects without Carnal Weapons, for they are not lawful. If they smite one another on the one Cheek, let the other be turned also. If any one take away their Cloak, let him take the Coat also; lest their fighting by virtue of your Majesty's Commission, should be *told in Gath, and published in the streets of Askelon.* Great are the Complaints there in Your Kingdom: Many, because they are not Quakers, are much imposed on and abused. I pray remember what became of Your great *Friend* and Brother, *James*, late King of *England*, when an Oppressor; lest being Brethren in Iniquity, Your Majesty should flee into *France*, and there once again keep him Company. And therefore *William* King of *Pensilvania*, I pray You to imitate Your Brother *William*, King of *England*, a Man who

who ſhineth in His Integrity, Wiſdom, and great Conduct of all His Affairs; a Man whoſe Life is a Syſtem of the beſt Morals in the world. So keep Your Subjects from ſome late abominable Practices of Drunkenneſs, Whoredoms, and Oppreſſions; leſt the Prophecy of *John Owen* againſt Friends ſhould be verified, That their Light, that *Ignis Fatuus*, would at laſt lead them into a Bog or Quagmire of Filthineſs and Prophaneneſs. For if ſuch great Wickedneſs ſhould abound among the *Perfect Ones*, Your Majeſty may ſay to them, and they to Your Majeſty, what was ſaid to *Simeon* and *Levi*, Brethren in Iniquity, *You have made me ſtink in the noſtrils of the inhabitants of the land.*

Your Majeſty's Humble Servant,

Anonymus.

Now,

NOW, Friends, How will you answer me? I am sure no Sober, Rational Answer can be given. Either you must deny the Principles laid down, or Practices, though proved: Either that they never asserted, That the Place of Publick Worship must not be left for any Persecution. Or, That they kept to those Places in the greatest Heat.

Or that Ministers were not testified against for their Learning; or *Fisher* followed for his real (as *Penn* for his imaginary) Learning.

Or that bowing to man was never condemned, or not now practised, *&c.* But this would be unheard-of Impudence. What must I expect now I have hedged them in? A Confession and Humiliation? No. I know them too well to expect it, (yet without despairing of it) if lying and and railing may be their Refuge, Scripture and Reason are gone out of sight. I expect they will talk of me, to me, or send Letters in the old Dialect they were wont to do to the best of men (and now sometimes do one to the other, when they fall out about Doctrinals, or other things, as may be seen in Books before-named).

Were

Were it not for the ſin, I would not de
ſire a better diverſion to ſhake off Mela
cholly.

THou ſcoffing, perſecuting *Iſhmael*, th
blaſpheming Devil, thou Limb
Antichriſt, I teſtify to thee in the Nam
——that thou haſt belied the Peop
called Quakers, yea, I ſay unto thee, th
People called Quakers haſt thou belye
They are an innocent people, and to th
do I bear witneſs. Therefore thou Devi
Bloodhound, thou Thief and Robb
that never didſt come in at the door, b
didſt climb up ſome other way, Thus ſai
——Thou art not able to judge, for th
art blind, Thou Beaſt, thou Sot, th
Incarnate Devil, I am full of Zeal, y
with Zeal I am filled, ready to burſt,
teſtifying againſt thee, thou ſcarlet-
lour'd Beaſt, thou canker'd Apoſtate, th
Son of *Belial*.

Thou greedy Wolf in Sheeps Cloat
ing, thou Dog, thou dumb Dog, th
barking Dog, thou Emiſſary of Sata
thou Beelzebub the Chief of Devils, R
pent, and know that this People wh
thou hateſt and doſt not love, are d
precious ones. To this will I ſet my S

and do I bear witneſs. Hear, O thou Serpent, fiery Serpent, biting, hiſſing Serpent, thou unclean Spirit, thou Devil-driven Sot. I am ſent to thee to declare againſt thee. I am ſent as *Mary Fiſher* was to the great *Turk*, who could ſpeak nothing but *Engliſh* when ſhe came to him, as honeſt Friend *G. Biſhop* is forced to confeſs, in his *New-England tryed.*——Now I ſpeak to thee in the ſame Language ſhe did to him.

If any of you intend thus to ſet upon me, I wiſh it may be when I am ſo coſtive, that no other Phyſick would make me ſoluble. I am ſorry for the Diſhonour that ſuch bring to Religion, and the Wrong they do themſelves, and the ſcandal they give to the Prophane; but as for me, I find nothing more eaſy, than to forgive them, pity them, and love the Men, though not the Quakers.

I muſt deſpair of underſtanding any thing, or of proving any thing, if in this little Book I have not ſufficiently proved, and that *ex abundanti*, *That* William Penn *and the Quakers are either Impoſtors or Apoſtates (which they pleaſe), from their Avowed Principles, and Contrary Practices.*

But

BUT, methinks, I hear ſome ſay, W
ſee what it is for men to talk of th
Spirit, which is nothing elſe but a wan
Fancy following a deluded Judgmen
What may we think of Prophets of ol
and their Inſpirations and Prophecies
much talk'd off? We doubt all were fu
as theſe of the Quakers.

Stop, Reader, if theſe thoughts be
thee, let us reaſon together. Though
doubt not but that this giddy People ha
contributed very much to the increaſe
Scepticiſm, and Atheiſm, and Conte
of Religion: Yet why? Becauſe there
ſo much bad Coin, adulterate Coin, C
Pieces, Clipp'd-Money, is there there
no Good Money, or Money of full Weig
Is it all alike?

Becauſe there is ſo much Falſe Ne
going, and ſo many Miſtakes and
Stories paſs for Truth, is there there
no True News, or True Relation
things?

Becauſe we are ſo often miſtaken
men, who are often ſaid to be good-
tur'd, wiſe and pious, whom in our
approaches to them we find ill-temp
half-witted, and ſcandalous, are
there

herefore no good-natur'd, no wiſe, no ious Men in the World.

To talk of the Spirit, is a Cant among me Men, almoſt a Community of Men, ho own Scripture and read Leſſons out it. They will talk of God, and of Chriſt, t nothing, or next to nothing, of the irit. I deſire them to read *Neh.* 9. 20. hou gaveſt alſo thy good Spirit to inuct them. 2 Cor. 1. 22. *Who hath gi- the earneſt of the ſpirit in our hearts.* om. 8. 9. *He that hath not the ſpirit of riſt, is none of his.* John 3. 5, 6, 8. *Ex- t a man be born of water and of the rit, he cannot enter into the kingdom of d. That which is born of the Spirit is ſpi-* Rom. 8. 16. *The ſpirit it ſelf bear- witneſs with our ſpirit, that we are the ldren of God.* *Pſalm* 51. 11. After *Da-* ſinn'd ſo foully, he prays, *Take not holy ſpirit from me.* Conſider, their uſe of ſuch Phraſes ſhould not take us from the uſe of them. Becauſe the piſt have abuſed the words of Chriſt, *is is my Body*, by their monſtrous Doine of *Tranſubſtantiation*, and ſo to orſhip a Wafer for a God; we are therefore to deny the Bread the hourable Name Chriſt gave it. The Ho-

ly Ghoſt, or Holy Spirit, is not ſo c
from his Eſſence and Nature; ſo
we might as well ſay, The Holy Fa
or the Holy Son, as the Holy Ghoſt;
from his Office. Whom the Father e
the Son redeems, and the Holy G
ſanctifies and makes holy.

Now a skilful Phyſician is not t
deſpiſed, ridiculed, becauſe of
Quacks; nor a good Lawyer, becau
ſome ignorant Pretenders; nor a Spi
Man, becauſe of ſome ſenſleſs, vain
kers of the Spirit.

Though I have written more al
than I intended when I begun, yet
me leave to add ſome Directions to
this Malady, which we find occaſi
for want of theſe things you are
preſt to, and that our *Perfectioniſts*
mind.

Direction 1.

1. Keep up a due Veneration for
Scriptures and their Authority.

He that cannot ſee a God, one w
think could ſee nothing. Infinity
Eternity muſt be lodged in ſomew
Some Cogitative Being (which w

with Mr. *Lock*, I like better than Intelligent) ſuited means to end. Read him in that excellent Chapter of *Human Underſtanding*. Mr. *Perkins*'s *Caſes of Conſcience of the Being of God*.

Is the Soul of Man made for God, to ſerve and injoy him? Not to ſay any thing of the Reflex Acts of the Soul; That Matter cannot act on it ſelf: The tip of my finger, that toucheth thouſands of things, cannot return upon it ſelf, touch it ſelf: But my Underſtanding, that underſtands other things, reflects on it ſelf, and underſtands it ſelf, and therefore the Spirit of a Man is not as the Spirit of a Beaſt. The Poet could ſay,

Sanctius his animal, mentiſque capacius altæ
Pronaque cum ſpectant ———

No Creature but Man can turn up his eyes to Heaven, for Man hath a Muſcle more than they, to help to look up to God. Doth it not convince you (Good Readers) as well as this Pagan (*Ovid Met.*) That though Man was made *in* this world, yet not *for* it?

Are not ſome men deſigned for the Recovery of the loſt Love and Favour of

God? That is hoped by all. What the
will follow? That there must be some
Rule whereby Man may know this God
and serve him. Now this must be either
by Revelation, or there must be some
standing written Rule: The former we
see is gone; and our giddy Pretenders to
it prove it: Therefore the latter. The
say I, The Scriptures must be the standing
Rule, or some other thing; But no other
thing; Therefore the Scriptures.

If any thing, What is it? *Mahomet's Alcoran?* I need not confute it: None
plead for it: Nay, it is worthy observation, Not one Family among Christians we
can hear of, turn *Turks*. The Ignorance
and Prophaneſs of the Man, ſhew what
his Writings are.

Well then: It is not what Objections men
can make againſt Scripture being a Rule,
but what better can they put in its place?
Now conſider we, What Signatures and
Marks are on Sacred Writ to ſatisfy us:
How is it morally impoſſible (or more)
that the world ſhould be impoſed on?
Was there ſuch a man as *Abraham*, ſo
call'd of God? Did the Twelve Tribes
come from the Loins of the Sons of *Jacob* or *Iſrael*? Were theſe Slaves in *Egypt*,
brought

brought out thence by a mighty Hand? Was *Pharaoh* and his Hoſt drowned in the *Red-Sea* in the purſuit of them? Did they wander in the Wilderneſs, were fed with *Manna*, and the Cloud before them? Were they brought into *Canaan* by a mighty Hand? How well writes *Joſephus* againſt *Appion* on this ſubject. I remember Biſhop *Stillingfleet* in his *Orig Sacra*, ſays, If I meet with any Paſſage in Prophane Hiſtory, contradicting Sacred Hiſtory, I laugh it away with that of *Juſtin*, That *Moſes* was the Son of *Joſeph*; That the *Jews* were driven out of *Egypt* becauſe of the Itch, that the *Egyptians* might not be infected.—— Were it poſſible for the *Jews* to impoſe upon the world this way? Gen. 49. 10. *The ſcepter ſhall not depart from Judah.*—How unlike was it to an eye of ſenſe, the Scepter ſhould come to any Tribe? When it did, it came to *Moſes*, who was as a King, of the Tribe of *Levi*; then to *Saul*, of the Tribe of *Benjamin*; and at laſt to *David*, who was of the Tribe of *Judah*, and there continued.

The famous Story of *Joſephus*, about *Alexander*'s Conqueſt of *Judea*, when he ſwore to *Parmenio* his General, That he would deſtroy all the *Jews*, is great. *Jad-*

dus the High-Priest, and the *Jews*, fasted three days and three nights, and God revealed to him what he should do. *Alexander* approaching with Fury nigh the Gates of *Jerusalem*, *Jaddus*, as God directed him, opened the Gates, and went out to meet him in all his Priestly Attire. *Alexander* fell down and worshipped him. *Parmenio* asking him, What he meant to worship the man whose death he had vowed? He said, *Three days ago this man in this dress appeared to me in a Dream in* Dio *in* Macedonia. *Jaddus* carried him into the Temple, and shewed him the Prophecy of *Daniel* concerning him, who was the *Grecian* Goat, *Dan.* 8. 21, 22. A clear Prophecy; let Antiscripturists consider it. So he gave the *Jews* great Treasures. Could *Josephus* mention a Story so little time before, if not true, when thousands of *Jews* and *Pagans* could contradict all?

Could the Evangelists tell the world such a loud Lye in Matters of Fact, Place, Time, Circumstances, of Christ's feeding so many Thousands with a few Barley-Loaves and Fishes; his opening the eyes of the Blind, making the Lame to go, raising the dead, especially *Lazarus*, and all with their Circumstances, had it not been true?

e? The Disciples knew they saw his racles; that they conversed with him ty days after his Resurrection, and saw n ascend into Heaven. They often say, we read in the *Acts*, *We are his witnesses*, ith *Peter*. *Paul* could not be mistaken hether he heard the Voice from Heaven, ul, *Saul*, *Why persecutest thou me? I am sus* —— Acts 9. 4, 5. Or whether he ere blind three days, and recovered his ght by *Ananias* laying his hands upon is eyes. He and the Disciples as they ere not deceived themselves, could have o design to deceive others. Not one of hem in their most exquisite Torments onfest a Combination; and, which is nore, it was never pretended by any of heir Adversaries they did. When I was Lad about Seventeen Years old, I often conversed with a *Jew*, who had the Old Testament almost *memoriter*: My urging that of *Paul* to him, struck him to the heart, and he was afterwards baptized. Tell me, Reader, if thou hast with the men of *Herod* (men of War) set Jesus at naught, Doth not *thy heart now burn within thee?* as *Luke* 24. 32.

Yet the Scriptures by our Perfectionists were at first as nothing. *You speak the words of*

David *and* Paul —— They were wont to say. But at last it was agreed upon Scripture should be used in their Meeting. The story of turning one man down stairs for looking in a Bible in their Assemblies is well known. I am glad some have more Veneration for Scripture now. Some say, They be as good as Friends Writings. A few say, Better. What would the Church do without a Bible, but as Mariners at Sea without a Pilot or Compass?

Q. What did they do before Scripture was written?

A. Revelation and Oral Tradition was their Guide, which was at last upon Record.

Obj. But, say some, You make Scripture not only a Rule, but the only Rule: So the Assembly in their Catechism: And make not the Spirit a Rule at all.

I answer; The Spirit is not the Rule, but the Author of the Rule. A Counsellor is not his Counsel, nor a Director his Directions. Where did the Heathen wander, that had no Scriptnre? What a woful

oful Syſtem of Divinity is *Ovid's Metam.* ough he borrowed ſo much out of *Mo-*, and corrupted it?

Ante Mare, & Terras, & quod tegit omnia Cœlum,
nus erat toto naturæ cultus in Orbe,
Quem dixere Chaos, rudis indigeſtaq; moles.
Gen. 2. 2.
ic erat inſtabilis tellus, innabilis unda.

The *Golden Age* was a corrupting of the ccount of Man before the Fall.

——*Nec ſupplex turba timebat*
Judicis ora ſui.
Per ſe dabat omnia tellus.

The Scriptures acquaint man with things neceſſary to be known, and which the Quakers have contemn'd, in their adoring of the *Light within*, (the Phariſaical Light, which Chriſt call'd Darkneſs): I ſay the Scriptures acquaint us with

1. The Fall of Man, and the Corruption of Human Nature thereby. Our Head, Fœderal Head fell. *Acts* 17. 26. God intended *of one blood to make all Nations.* Now that was tainted, and a clean thing can-

not come out of an unclean. Had he ſtood, we had ſtood by him, and there had been, no doubt, a ſtate of Confirmation for all *Adam*'s Deſcendants. How long it was *Adam* ſtood (ſome think Months, Years,) is eaſy to conjecture. That it was before the Conjugal Act, elſe they being before under the Bleſſing, *Increaſe and Multiply*, had had ſome Child born without Original Sin; but *Cain* was the firſt Child, and therefore I conclude the Fall was before *Adam* knew *Eve*, and therefore the ſame day in which they were made. And it may be had *Adam* overcome in the firſt Aſſault of Satan, the Serpent, he and all his had been confirmed. Our firſt Parents by Sin murthered themſelves actually, were under the Curſe (though, it may be, recovered by Grace); they murthered their Poſterity virtually, that they then not born ſhould be curſed; they murthered Chriſt occaſionally, as their Sin was the occaſion of Chriſt's death, to make Satisfaction to Divine Juſtice.

In the day thou eateſt thereof, thou ſhalt ſurely dye, Gen. 2. 17. Now *Eve* was concerned in this, as well as *Adam*, though not then made; for ſhe grants it to the Serpent, *Gen.* 3. 3. *God hath ſaid, Ye ſhall*

not

not eat of it, leſt ye dye. The Woman being deceived, was firſt in the Tranſgreſſion. Now where there is no Law, there is no Tranſgreſſion: Ἁμαρτία δὲ οὐ λογίζεται. Now whether God gave the Commandment to *Eve* immediately, as he did to *Adam*; or mediately by *Adam*, who can tell. This Sentence, *Thou ſhalt dye*, was definitive, not barely Comminatory, like that of *Jonah*, *Jonah* 3. 3. *Yet within forty days, and Niniveh ſhall be deſtroyed.* Therefore a Saviour to dye in our ſtead, became neceſſary. He died that day as God paſt Sentence on man, *Gen.* 3. 19. *Duſt thou art, and to duſt thou ſhalt return.* As a wounded man (mortally wounded) cries out, *I am a dead man. Adam* was not dead Naturally, for he lived many years, *Gen.* 5. 5. but Legally; ſo as when the Judge hath paſt Sentence, we ſay, *He is a dead man*, though Body and Soul be not parted days or weeks after. The Devil made uſe of the Serpent: And our firſt Parents, I think, knew nothing of Devils or Fallen Angels; which is *ignorantia puræ negationis* and conſiſtent with a perfect ſtate; as ſo Chriſt not to know (as not the Angels the day of Judgment. If ſome ſay, Th Serpent is not more ſubtle than any Bea

of the field; let them remember, neither doth *Moſes* ſay he *is*, but he *was*; and who can tell what the Serpent was before his Curſe? The Baſilisk and other Serpents ſtand up in curious Colours, like Man. Now ſome think from *Gen.* 3. 6. *When the woman ſaw the tree was good for food, and good to make one wiſe, ſhe took and did eat, and gave to her husband, and he did eat:* How the Temptation was; for how could ſhe know this before ſhe eat? They therefore imagine the Devil or Serpent ſaying to this effect;

O Woman, thou knoweſt the great Creator made me a Senſitive Creature, and thou ſeeſt I am now become Rational; I can diſcourſe with thee, underſtand thee, and give thee a reply; How came this change? It was by trying the Virtue of the forbidden Fruit. As I of a Senſitive Creature am become Rational, thou by trying the ſecret Virtue of this Tree, of a Rational Creature wilt become Divine, and ſo more like God than he will have thee to be. Now wherein could the Devil more act like himſelf than this way?

For Sin (*Gen.* 3. 24.) God drove out the Man from Paradiſe, the lower Heaven;

en; and a woful change was there on
lan by the first Transgression.

Of a Man dwelling in Paradise, con-
ersing there with God, he was cast out
nto a wide Desart, conversing with Beasts.
low sad was it to see *Nebuchadnezzar* sit-
ing on the Throne at one time, grazing
mong Beasts at another! When *Tamer-
ain* caused *Bajazet* to be carried up and
own in a Cage, he beat his Head against
he Cage, and would cry, *O give me my
Kingdom*; Knolls's *Turk. Hist.* How doth
King *James* think of Three Kingdoms
ost by Perjury, and Tyranny, and Folly?
Of a wise Creature he became ignorant of
God, of himself, of things made by God.
low sad was it to see the famous *Cheynil*,
amous for Learned Tracts, make Balls
f his ——— in *Bedlam!* and so others.

Of an holy Creature he became sinful;
he seeds of all sins were in his Nature;
*ut of the heart proceed murthers, adulteries,
nd all wickedness.* Anatomize the heart:
The tongue is set on fire of hell; and though
many wild Beasts and Serpents have been
amed by man, *yet the tongue can no man
ame; it is unruly, evil, full of deadly poy-
on*, James 3. 6, 7, 8. His Life is abomi-
able: Psalm 14. 7, 8. *The fool hath said,*

There

There is no God. They are corrupt, abominable. The ſame Words, or the ſame Pſalm you read, *Pſalm* 53. Now this was done twice by *David*, and not mentioned twice by the Compoſer of the Pſalms, becauſe the Titles differ, and they were written by the ſame hand the Pſalms were. The one is *To the chief Muſician, A Pſalm of David.* The other, *A Pſalm of David upon Maholath Maſchil. To the chief Muſician.*

Of a happy Creature, Man became miſerable; in his Body, Pains, Sickneſs; in his Soul, Trouble, Sorrow, Fears; in his Enjoyments, Diſappointment, Perplexities; miſerable in Time and Eternity. Now the Tree of Life was ſo ſacramentally and ſymbolically, as ſignifying and preſerving Life to him if he had ſtood. The other Tree of the Knowlege of Good and Evil was only ſo *ab Eventu*; That Man, if he ſtood, ſhould know the good he had gotten, and the Evil he had eſcaped. If he fell, he ſhould know the Good he had loſt, and the Evil he had incurr'd. For it could not be ſo call'd, *forma eſſe rationalis*, nor *ab effectu per ſe.*

Hence ſaith *David*, Pſalm 51. 5. *I was ſhapen in iniquity, and in ſin did my mother conceive me.* To ſay he ſpeaks of his Mo-

ther's

ther's sin in the Conjugal Act, it is contrary to *David*'s design. He, confessing his Murther and Adultery, runs up his Sin to the Fountain-head: What was this to say, *My Mother sinn'd?* Dr. *Jer. Taylor*, and other Denyers of Original Sin, urge that in *Job* 33. 18. That he *took care of the widow from his mother's womb*, which is a *Hebrew* Phrase for *early*, say they. I believe *Job* was compassionate when young and tender, and knew his Duty that way: But doth he say, I took care of Widows when I was shapen, when I was conceived? In the Womb, and from the Womb, are different things. I know this Error is a growing Weed in the Church of *England*, tho they subscribe to the 39 Articles, and so to Original Sin. O, say some, they are but *Articuli Pacis*: Then may *Anabaptists* subscribe as well as you, nay, better, who deny Infant-Baptism, though there asserted; and those that deny the Hierarchy: And what indeed is Subscription worth at this rate? But, I pray, you that put this Cheat on your selves, Do you not baptize Children according to the Form in the Liturgy, which bottoms all on Original Sin, and on all mens being born in sin? Now what need have they of Baptism, the

the ſign of waſhing away of ſin, that have no ſin? Therefore the old *Pelagians* and the *Socinians*, that denied Original Sin, were againſt Infant Baptiſm, and muſt be ſo unavoidably; but our *Arminians* of this mind ſtick at nothing. Original Sin may be ſeen early in Children: What Pride, and Envy, and immoderate Deſires after what they would have, ſee we early in them? as *Auſtin* in his Confeſſions obſerves. And beſides, Doth God lay Miſery where was no preceding Sin? If by Sin comes Death, do they rot and periſh, poor Infants, that never ſinn'd?

Sin ſo ſet Man againſt God, that it is ſaid, *6. Gen. 6. It repented the Lord that he made man on the earth, and it grieved him to the heart.* Man ſoon ſhewed himſelf to be ſuch a Creature, that no Meſſengers from God did him good. *Noah* was a Preacher (and no doubt a Liver) of Righteouſneſs an Hundred and twenty years: To have ſeen but one Convert a year had been ſad, but he ſees none at the end of Twenty, Forty, Threeſcore, an Hundred years. No pricks of Conſcience did them good. The Spirit ſtrove for a time. Men may roar, that never Repent. No threats of God do them good; when they were told

told of a Deluge, they feared not. Yet Man's Nature, before Sin, was conformable to God's Image, his Will to God's Law; he was designed to serve God here, and enjoy him for ever; yet after Sin he is call'd Fleſh, as if diſpirited, a Worm, as *David* ſaith of himſelf, a Dog, *for without are dogs*, ſaith *Paul*; nay, a Devil, ſo Chriſt called not only *Judas*, but *Peter*, when he would hinder him from Suffering. *Get thee behind me Satan*, 16. Mat. 23. What Devils are the beſt (and much more the worſt) for Pride, Paſſion? *&c.*

Now how little the Quakers regard the Fall, is notorious. Some make *Adam*, Paradiſe, the Tree of Life, Serpent, and all, an Allegory; and laugh at Original Sin, and believe all come Sinleſs Creatures into the world. Here is the foundation work, this makes Man loathe himſelf.

Another thing the Scripture teacheth as neceſſary to be known, and which our Perfectioniſts will not underſtand, is.

2. Man's recovery by a Crucified Chriſt, the Son of God: Who ſo fit as he, who was

was the Son of God by Eternal Generation, to be so by his Conception? Who so fit to make Man the Son of God by Adoption, as he that was the Son of God by Nature? Who so fit to be a Mediator, that in some respect was so for ever? Mr. *Ainsworth* well observes from 3. *Gen.* 21. *God made of Skins Coats, and cloathed our first parents.* That this represented Man's being cloathed by the imputed Righteousness of Jesus, for, saith he, their Cloathing was not of the Skins of Beasts eaten, for no Beasts were for food till the time of *Noah's* Deluge was over, 9. *Gen.* 3. *Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things.* Nor yet of Beasts that died of themselves, for there was a Ceremonious work of Sacrificing, as did *Cain* and *Abel*; therefore it was, saith he, of Beasts Sacrificed, which were Types of Christ's.

As Men be Redeemed by the Blood of Christ, so are they cloathed by his Righteousness. Bishop *Hall* in his excellent savory Paraphrase, thinks this is the sense of the words of *Solomon* in the Book of *Cantieles.* 8. Can. 5. *I raised thee up from under the apple-tree, there thy mother brought*

forth; there she brought thee forth that thee; as Christ speaking thus to the ouse, *O my spouse, I raised thee up from un- the tree of offence; there Eve brought thee (under the curse) she brought thee forth bare thee.* Now Mr. *Cotton* observes, en the Church commends Christ, She mmends his hands; but when Christ mmends the Church, he commends not hands, *Canticles, chap.* 4. and 5. Man ustified by Christ's Obedience, not his n.

Now *Paul* preached a Crucified Christ all the Gentiles, idolatrous and pro- ne Gentiles: But when do any Qua- hear any thing of this in their Christ- Assemblies?

God the Father chose some from ever- ng, gave them to Christ to be Re- med, to the Spirit to be Sanctified; we cannot (as some observe) talk of edestination, but may of a Postdestina- , if Men be Saved on foreseen Holi- ; 2 *Ephes.* 5, 6. *By grace are ye saved, are made to sit down in heavenly places in ist Jesus.* The Church is the lower ven; they above, and they below, make Family; in whom the whole Family eaven and Earth is named, saith *Paul.*

As

As the Kitchin below, and best Room above.

Christ may say to every Believer, as *Pharoah*'s Daughter of *Moses*, *I drew him out of the waters.* Justice placed us all at the mouth of Ruine; the Son of God, as the Daughter of *Pharoah*, comes and hath Compassion. Without understanding Salvation by Christ, there is no hope. They that reject the outward Crucified Christ reject life. Now they once took all in a Mystery, an inward Christ was inwardly Crucified. This is, saith *Penn* and *Whitehead*, *The Lamb slain*; the Light without opposed by the Sons of Men.

2. Another thing the Scriptures shew is the way God and Christ have appointed to Salvation; so we call the Scripture the word of God, Christ is seldom so called. 1 *John* 1. 19. *Rev.* 13. *The Word was God.* His Name is called the *Word of God.* Why? He declareth the Mind and Will of God to men; but 30. *Proverbs* 5, 6. *Add thou not to his word.* What is that? Christ? *You received our testimony not as the word of man, but as it is indeed the word of God*, saith *Paul.* If they are called Gods to whom the word of God came, and the Scriptures cannot be broken, said Christ

You read of them that corrupt the word of God; What, did they corrupt Christ? The Quakers have thousands of times nurſed them that call the Scriptures the word of God.

Heathens could not find out the way to life by any Light within, but by Scripture-revelation. Many Atheiſts and Quakers object againſt it, though now ſome more ſober. Some object,

Moſes, 1 *Gen.* 16. makes the Moon greater than the Stars, which all Aſtrologers know to be ſo only in appearance. What an unneceſſary noiſe do ſome Divines make to anſwer this; to tell what it is Subjectively, what it is Objectively. Doth *Moſes* ſay, he made the two greater Bodies, the Sun to rule the Day, the Moon to rule the Night? No: Now though a Star is a greater Body than the Moon, yet the Moon is a greater Light ſure. So *Acts* 7. it is ſaid, *They that were with Paul heard a voice, but ſaw no man*; yet in 22. *Acts* 9. *They that were with me ſaw indeed the light, but heard not the voice of him that ſpake.* There is an Inarticulate and an Articulate ſound or voice; they heard the ſound, but not the voice, not the ſenſe ſpoken. How do ſome triumph

in

in such trifles? If any Learned Men perplexed about things of this nature, them read *Scarphius* his *Symphonia*; If Unlearned Man be, let him read a Bo call'd, *The dividing of the Hoof*; which Books have done this work incomparably well, of reconciling seeming contradictions in Scripture. Our Perfectionists care not to direct their Children Scripture. Consider how the Old Testament ends, and the New begins. I h sometimes pleased my self not a little this Meditation, *Mal.* 1. 4, 5. what Prophecy is here of Christ and *John Bapt* and it is a good Providence that the Jews though in unbelief, never added any th to the Cannon of Scripture since; comes now to tell them how large, *Isaiah* 53. and the Gospel; May not well be call'd the Evangelical Prop If you be stumbled, regard it not. As How often is it objected, That the borrowed of the *Egyptians* Jewels of ver, and Jewels of Gold, with an tent never to pay them; and one one answer, God bade them; and another, they had abused the *Jews*. my part, I think the matter is clear, gave them, for as the *Jews* borrow

ſo the *Egyptians* lent; now did they think, when God by a mighty Hand brought them out of *Egypt*, they ſhould ſee the Men more? no nor the Jewels neither. How often have I ſeen others mock 4. *Matt.* 8. 9. *The Devil took Chriſt on a high mountain to ſhew him the kingdoms of the world.* Why, I hope the higher the Mountain was, the more he might ſee, and how high he was lifted up above the Mountain, who can tell. Divines ſay, there was a Map and Idea of all to Chriſt. *Hobs* himſelf in his *Leviathan* ſeems not to be ſcandalized here; take his Opinion rather than blaſpheme, That all was done *Viſionary.* Many places in the Old Teſtament mentioned in the New, are carried from their primary intention, to a ſecondary one; *Out of Egypt have I call'd my Son*, 11. *Hoſ.* 1. 2. *Matt.* 15. is clear, 8. *Pſalm.* 4. *What is man!* is true of all, though carried in a high ſenſe of Chriſt. And becauſe ſome cannot be perſuaded but that of the Prophet *Iſaith, A Virgin ſhall conceive and bear a Son*, 7. *Iſa.* 14. was of the Propheteſs to whom *Iſaiah* went, who bare a Son, one that was a Virgin when *Iſaiah* made the Prophecy, might not be ſo after. They ſay, That what was true in

ſenſu

ſenſu diviſo, of that Propheteſs, was in *ſenſu compoſito*, of the Virgin *Mary*; a Maid and Mother at the ſame time, as the Propheteſs in a different time. If this be yeilded, I know not but ſome are ſooner and more fairly ſilenced. I will not tell my thoughts; if any conjecture, they ſhall but conjecture. Now the Scripture direct about matters of Faith and matters of Practice, without which we ſhould not know the one or the other.

Direction 2.

Timely inſtruct your Children, and endeavour to tranſmit Religion from Family to Family.

Do your Children love Hiſtory? What is better than that of *Joſeph* and his Brethren; of *Eſther*, *Haman*, and *Mordecai* and *Ahaſuerus*? The Creation of the world? Fall of Man? Call of *Abraham*? Plagues of *Egypt*? —— Contract ſome things in hints, and Books in Verſes, *English* ones ſuch there are; others in *Latin*, as the Ten Plagues of *Egypt*, are expreſs'd in four Verſes:

Fit crux ex undis, conspurcant omnia vinæ.
Dat pulvis cimices, postes musca venit;
Deit pecus, post ulcera, grando, locusta, tenebræ;
Tandem proto tocos ultima plaga necat.

Convince them of their natural state, u may say 9. *John* 20. *That this is our we know, and that he was born blind we w*; blind in Spirituals.

Look well to their Company; Mr. *White* viseth Parents to invite sober Lads to eir House, and make them their Chil-ens Companions: *He that walketh with wise shall be wise, a companion of fools shall destroyed*, saith *Solomon*. Above all du- teach them secret Prayer, 6. *Matt.* 6. w them the necessity, benefit, sweet-s of this; this gives life to all other ties.

Talk most against the Sins they be in-ned to, Pride, Passion, Idleness, Steal-, taking God's Name in Vain, *&c.*

Allow them convenient time for Diver-ns and Recreations. Look well they such as for nature are Lawful, for time sonable, for use Moderate. Avoid Plays

 suspiciously

ſuſpiciouſly Evil. Mr. *Perkins* condemns, in his *Caſes of Conſcience*, Playing at Cards as an Evil in it ſelf. Dr. *Taylor* in his *Ductor Dubitantium* doth not ſo, yet doth diſſwade from the uſe of them. You will at a full Table, let alone a ſuſpicious Diſh, not proper for you, when many ſafe ones. Plays are lawful, and the matter of God's Promiſe.

The Quakers have condemned all, as well as Family Prayer, and other Duties. How feebly doth *Robert Barclay*, the great Quaker, in his *Apology*, write againſt playing at Bowls and Nine-pins? we have Bodies as well as Souls; 8. *Zech.* 5. *The ſtreets ſhall be full of boys and girls playing.* *Paul* took delight to think of the Family *Timothy* came from, 2 *Tim.* 1. 5. *When I call to mind the unfeigned faith which firſt dwelt in thy grandmother Lois, and thy mother Eunice, and I am perſuaded that in thee alſo.* Not the ſame numerical Faith, which could not be without a Tranſmigration of Souls; but ſpecifical, like for kind. *Quis ſtudes patrimonio terreſtri magni quam cœleſti.* —— *filios tuos commendas Diabolo magis quam Chriſto.* I remember *Cyprian* ſomewhere ſays, *Pray conſider he that minds his Child's Body more than his Soul, is like one, that*

Cha-

Child and Dog were like to be drowned, should take care to save the Dog, but let the Child be drowned.

To make your Childrens lives Religious, is to make your own comfortable. Let the Spirit teach my Children, I will not, say some *Perfectionists*: If you will not, an evil Spirit, you see, early doth. Catechise them often and well.

Direction 3.

Endeavour to retain what you hear or read, to confirm your Faith against all unsound Doctrines.

Pray to God for good Heads and Memories, as well as for good Hearts and Affections; many are turn'd to and fro with every wind of Doctrine. Many take want of Memory to be only their infelicity, which, I say, is their fault. To help you here, take these Directions:

1. Mind the chief word in a sentence, direction, story, or comparison, on which all depends; revolve that in your mind over and over.

2. Chuſe ſome good Companions whoſe good Memories may help your bad ones; ask them what they remember, tell them what you do. Thus let one hand rub another till both be warm.

3. Write down (if you can) what moſt concerns you; you do ſo in other things, Debts, Directions for Diſtempers. New Affections many years hence will make old things heard, new.

4. Beware of Meats and Drinks, for Quantity or Quality, that indiſpoſe you to dullneſs in hearing.

5. In the cloſe of a Sabbath, and in the opening of the next day, in your Beds, repeat what you are willing to retain in your mind.

6. Uſe ſome mark with a Pen, or Pencil, in reading excellent Books, where you are moſt willing to remember.

O what a ſhame it is for Men to remember every thing, except what they ſhould!

ſhould! can tell all the News going, long ſtories of Contentions, or Paſtimes, but what is ſaid to ſtrengthen Faith they have forgot; here *Fuller* in his Meditations ſays thus, *I heard a merry ſtory long ſince, and that I remember; I heard a good Sermon lately, and that I have forgotten; thus Lord is my Memory like a filthy pond, where Frogs live, and good Fiſh dye.*

Mind theſe Directions, ſo may you give an account of the reaſon of the Hope in you; ſo may you convince Gainſayers; ſo may you be kept in an hour of Temptation, for Hereſies muſt be to try Men.

Who could believe the Quakers Sins, poſſible Sins, if he ſaw them not, for an ignorant Creature to ſay, not only practically, but ſome in words,

I have no Sin to confeſs, or beg Pardon for, I need no Scripture, nor Ordinances, they be low things;

I need no outward Chriſt to ſave me?

We may write over their doors,—as over the doors of them that have the Plague:

Lord be Merciful to them.

Reader, Having told you before, how the Quakers thought Reviling of Miniſters a meritorious work, and in particular how ſome of them, with others, ſlander'd Mr. *Hughs* of *Plymouth*, (where was the place of my Nativity, and to whom I ow'd my ſelf) I ſhall give an account of a great defamation of that great Man on the Return of King *Charles* the Second; it was commonly reported, that he was, with his Vertuous Conſort, ſo drunk with drinking that King's Health, that he knock'd under the board; a Paper of Verſes were Printed on this occaſion, but all borrowed out of *Cowly*, with ſome additions about him and her, which I ſhall not now Name, as about, *S S S, &c.*

This Drunkard's Song on this report was in all Mens Mouths:

THE thirſty Earth drinks up the Rain,
And drinks, and gapes for drink again.
The Plants ſuck in both Earth and Air,
By conſtant drinking freſh and fair.
The Sea it ſelf, which one would think,
ſhou'd have but little need of drink;

Drinketh

Drinketh ten thouſand Rivers up,
So fill'd, they overflow the Cup.
The Sun it ſelf, as one may gueſs,
By's drunken fiery Face no leſs,
Drinks up the Sea, and when that's done,
The Moon and Stars drink up the Sun.
They drink and dance by their own light,
They drink and revel all the Night.
Nothing in Nature ſober's found,
But an eternal Health goes round.
Then fill the Bowl, then fill it high,
Fill all the Glaſſes there, for why,
Shall every Creature drink but I,
Thou Man of *Morals* tell me why?

A very dull Reply was Printed with this, but by whom I could never certainly know; at laſt I met with the following ingenious Reply; which, pardon me, if I think one of the beſt Replies ever I ſaw; wherein *Cowly* is baffled in all his Altitudes:

THE thirſty Earth, when one would think,
His duſty throat requir'd moſt drink:
Wets but her lips, and parts the Showres,
Among ten thouſand Plants and Flowers;

These take their small and stinted size,
Not Drunkard like to fall, but rise.
The Sober Sea observes her Tides,
Even by the drunken Sailors sides;
The roaring Rivers pressing high,
Seek to get in her company:
She rising seems to take the Cup,
But other Rivers drink all up.
The Sun, And who dares him disgrace?
With drink, that keeps his steady pace;
Baits at the Sea, and keeps good hours,
The Moon and Stars, and mighty Powers,
Drink not, but spill that on the flore,
The Sun drew up the day before:
And charitable Dews bestow,
On Herbs that Dye for Thirst below.
Then fill no more, then let that dye,
That would the Drunkard kill, for why,
Shall all things live by Rule, but I,
Thou Man of *More-Ale*, tell me why?

It is a great pleasure to me many times to think, when Debauchees and Hereticks have gotten all the Knavery, they have not gotten all the Wit.

I cannot, indeed, understand the Quakers were the Inventers of this story against that Worthy Man, whose Name will

will be ſweet there, when the Names of others will ſtink, though they helped to publiſh him as a notorious Drunkard, as before.

If the Quakers can get a Story againſt a Miniſter from his Wife, though ſhe be infamous for an Unquiet Spirit, they care not for that. I remember I was once with a diſcreet well-bred Quaker, and ſome talking of a Miniſter reputed very famous for Piety, whoſe Name is well known all *England* over for a good Book he printed; the Quaker ſaid, *Ah Poor Man! His Wife knows* —— I enquired into the Story, and found ſhe had given a hard Character of him, and was a ſore Affliction to him, as he confeſſed on his Death-bed. I never regard the Charge of a *Zipporah*. I believe God, who ſaith, *Moſes was the meekeſt man in all the earth*: Not *Zipporah*, who ſaid, *He was a bloody Husband*. Hear how the *Virago* talks, throwing it at his feet. She circumciſeth the Child (for ſo, with the leave of Mr. *Joſeph Mead* and his new Reading), I believe. You ſee ſhe makes nothing to invade the Office of the Man, and that in the higheſt

Act too. You Miniſters, If God and Conſcience know you be meek *Moſes's*, never be concerned if *Zipporahs* ſay, You be Bloody Husbands. You have excellent Company in this Abuſe. I care not to hearken to the Charge of any Wife againſt the Husband. I believe *Socrates* was the moſt Patient Philoſopher in the World, though *Xantippe* chide never ſo much, and throw ——— upon his head.

One of the beſt Miniſters that ever I knew, for Piety, Learning, and Good-Nature, (famous for Learned Tracts) had a hard Name becauſe of his Wife's Complaints. He would ſay, *All was a little Domeſtick Talk*; but that Domeſtick Talk broke his heart; that before he dyed, he ſaid, *God hath bleſſed me with ſome Parts, that now I begin to be uſeful in the World, and muſt I now go out of the World through the Humour of a Woman?* Many dye of the ſame Diſeaſe. Poor Men! they may pity one another, whoſe Caſe is ſuch, but cannot help one another. The true Reaſon of all is this; Theſe Good-natur'd Men when firſt married, thought to win their Wives by throwing up their Authority and

and all, to them; but in this they wanted discretion: They sought for Peace out of God's way, and therefore no wonder if they miss'd it. *Gen.* 3. 16. *He shall rule over thee*, saith God to *Eve*, concerning *Adam*. Yes, verily, it is so. You Husbands, especially Ministers; keep your ground: Look to it: Rule over your Wives, or else they will soon rule over you. One Head or Governor there must be in a Family: God and Nature hath appointed the Man so. Never buy your Peace at so dear a rate, to throw away the Image of God stamped upon you. Make them to be *Obedient*; it is the Apostle's Command and Word, *Titus* 2. 5.

Bishop *Usher* drank of this Cup. The great *Hooker* also, Author of *Ecclesiastical Polity*; and they that must pledge such Great Men, *Drink round* patiently. It may be good Physick, though unpleasing stuff.

The Worthy Dr. *Fuller*, Author of the *Church-History*, &c. was one of your Brethren; and see how excellently well he describes the Unquiet Wife on this Theam,

N

No Pleasure like Chiding.

SOme men delight at Sea to sail,
As others do in Riding;
But all their Pleasures do them fail,
There's no such Joy as Chiding.
When in the Morn I ope mine eyes
To entertain the day;
Before my Husband can arise,
I chide, and then I pray.
And when at Dinner I take place,
Whatever be the Meat,
I first do Chide, and then hear Grace:
If so dispos'd, I eat.
Let it be Fowl, or Flesh, or Fish,
It never shall be said,
But I'll find fault with Meat or Dish,
With Master, or with Maid.
Too fat, too lean, too young, too old;
I ever do complain.
Too raw, too roft, too hot, too cold:
I fault will find, or feign.
And when I go to bed at Night,
I then could even weep;
For I must part with my Delight,
I cannot Chide and sleep.

How-

However, this doth mitigate,
And much abate my sorrow;
That though to Night it be too late,
I'll early Chide To-morrow.

And Madam, when asleep, was as quiet as any one in the house, and continued so till she awoke.

Here I have given you a Copy, but, perhaps, many need it not, having the *Original* at home.

You Loyal, Obedient Wives are highly to be commended, but the Number is so small, a few words may serve the turn.

And now, Friends, a Word or two among Friends: Doth not sometimes one of your perfect Wives make you perfect Men almost perfectly mad. I knew the Woman mentioned before, that must fast Forty Days and Forty Nights, would not speak to her Husband a Fortnight together upon a Pett, though he shew'd her all imaginable kindness: She would commonly lye by her self. It had been well for her Husband if she had begun her Forty Days Fast Twenty Year sooner.

A fa-

A famous Bishop, now dead, after the Death of his Wife, preached on this Text, *In all things be thankful*: A most Ingenious Discourse it was, how every Condition might afford matter of Thankfulness. At last he brought it to the Wife's death. *Now*, said the honest Old Gentleman (for so he was) *If she was a Good Wife, be thankful you had her so long; if she were a Bad Wife, be thankful you were troubled with her no longer. So in every thing be thankful.*

Now, Friends, you that take such advantages against Ministers and others. What if others should serve you so, if they heard what is whisper'd in your Ears, *Dost thou hear, Friends shall know what thou art*, &c.? Or the Complaints made among your selves against one another, which the *World* must not *know*, for they would not then believe you were Perfect Men, but *Perfect Fools*.

Now I know you will not talk of such a Friend's Sin, but of his Fault; and when you are sometimes ready to take one another by the Throat, you have gone to

Prayer,

Prayer, and confeſt others faults (perhaps not your own). *David*, a better man than you, confeſſed often his ſins. Though it be a Shame to commit ſin, it is an Honour to confeſs it. But you *Perfect ones* (and without being ſo, the Old Fox that play'd with you till he caught you, ſaid you were all of the Devil) muſt not confeſs Sin, no, by no means, but will ſometimes *Faults*, and, to be plain between Friends, Notorious ones. But tell me, If Friends ſhould go to Hell for Faults, will it not be as bad as if they had gone there for Sins.

I appeal to the Light within you, you Children and Servants of theſe Perfect Sinleſs Men and Women, Do you not ſee your Fathers or Maſters come home half drunk, or more ſo? Do you not hear them ſpeak falſly now and then, and outwit others? (You know the meaning of the Phraſe). Do you not ſee them fiery and contentious too often? Are you not ſometimes ready to ſigh, and ſay, The Men of the World, that own the outward Chriſt, and outward Word, and outward Prayer, are far better than Friends, yea, Angels

Angels in comparison of them? I have known some of the greatest Pretenders to Perfection, so unquiet, so full of Passion, that it hath cured some I were acquainted with, from desiring their Company, when no Dissuasions or Arguments of mine could do the work.

For my part, when I heard *Whitehead* and other Inspired Persons preach, when I saw the vain Conversations of other Quakers, what the Queen of *Sheba* said of *Solomon*'s Wisdom, and the Order of his House, I must say of their Folly and their Brutality; 1 *Kings* 10. 6, 7, 8. *It was a true Report I heard where I dwelt, of thine Acts, and of thy Folly. Howbeit, I believed not the words, till I came and mine eyes had seen it; and behold,* Half *was not told me.* Unhappy *are* thy Men, *and* unhappy *are* these thy Servants, *which stand continually* before thee, *and* hear thy Folly.

A word to *She Friends*, guilty of the Fault (not Sin) before-named. You Sinless Perfect Scolds, I have been the happy Instrument of recovering some sinful ones of your Hue and Complexion; I wish I could

could hope to recover you. You, like the *Phariſees*, ſay, *You ſee, therefore your ſin remaineth*, John 9. 41. *You whole ones* (in Conceit) *need not the Phyſician, but they that are ſick. I cannot call you righteous ones* (in your Conceit) *but ſinners to repentance.* Can your Husbands, that being without ſin, pleaſe God in every thing, pleaſe you in nothing? What, are you not only as Holy as God (I tremble to mention the Blaſphemy) but more Holy, more Wiſe, more Good? Thus you are deceived by the Serpent, who told the Woman, *Gen.* 3. 5. *Ye ſhall be as Gods, knowing good and evil.* You that by your Diſorders, Paſſion, Revilings, would make not only many Heathens, but the Devil himſelf, were it poſſible, to bluſh, I tell you theſe things, Friends, are Faults, great Faults, though no Sins.

So I might lay the like to Unquiet, Chiding, Reſtleſs, Turbulent, Foulmouth Husbands; for ſuch there are, though not ſo common as Women that are ſo. You beg not Pardon of God by Secret Prayer, nor Family Prayer: None ſhall you have. You that all this while boaſt

of

of your Perfection, and say when we plead against the Commission of Sin, but for its Confession, we plead for the Devil's Kingdom; know you, according to your desire, God will shortly render to you according to your works.

To my knowledge many of you take the Name of God in vain, and suffer your Children so to do; a great, though a common sin, and a breach of the Third Commandment; and have been angry with me for reproving you and yours for this. Yet after all this, I think there was never such an Impudent, Shameless Generation of men, since God made man on the face of the earth, who disdain to make any Acknowledgment to God of Man of these and other horrid Impieties, but boast of a Perfect Sinless State.

I have not said so much of the Immoralities of this People, especially for the sin of Lying, as others talk of, and I once could not believe, but by conversing with them, find to be true. What Falshood and *outwitting* of men (a new Phrase for Cheating) is found under *Yea* and *Nay*

Who would have imagined that *Barclay*, in his *Apology*, the *Goliah* of their Camp, vilifying the Scripture like any Seminary Priest or Jesuit, should dare to say that which carries notorious Falshood in the Front of it, *That there is hardly any one place of Scripture, that two men be agreed in the Sense of:* When there are so many Thousands of Places of Scripture, not only Historical, but Doctrinal, that it is hard to find two men but what are agreed in. But why reply I to that which is not to be honour'd with a Confutation? May such Grand *Impertinents* and False Speakers learn of *Job*'s Friends, *Job* 2. 13. To sit down, and say not a word: An Argument, by the way, which this man brought for Silent Meetings. But for my part, complain who will of their Silent Meetings, I will commend them as the best Meetings they have, and would theirs were all such: Yea, Friends, hearken to no Priest of them all that advise you to speak; for the Wisest of Men saith, *A fool is thought to be wise, when he is silent.* No Nonsense, no Blasphemy will then be any more heard in your Assemblies. This *Barclay* also tells us, If Infallibility be not in his

his Enthusiasms, it is not lodged in Scripture, but we must go for it to the Chair at *Rome*. Every thing, Poor *Robin*, to its Centre. Thy Doctrine came from *Rome*, tends to *Rome*; and many that knew thee, believe thou were't not to be reckoned in the number of Protestants.

Feb 17. 55. per.

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